PERFECTVS DOCTOR,

IN

QVACVNQVE SCIENTIA:

MAXIME

In Iure Canonico, & Civili.

Summorum Autorum circinis, lineis, coloribus, & penicillis figuratus.

PER

ANTONIUM de SOUSA de MACEDO,

LVSITANVM.

Tunc in præclarâ Conimbricensi Academiâ Iuris Cæsarei Doctorem; jam verò in supremo Senatu Portugalliæ Senatorem.

Deiparæ Virgini opusculum ipse dicavit.

AMSTELODAMI,
Ex Officina *Guilielmi Janssenii.*
MDCXLIII.

Beatiſsimæ Virgini Deiparæ.

IMperfectus erit meus Doctor, ſi, etiam depictus, tibi (ô Regina Doctorum) non dedicetur; quomodo enim Perfecti nomen obtinere poterit, niſi à tuâ perfectionem petat? Accipe ergo (cœlorum Regina) puerile opuſculum, quod in prioribus juris annis, (tu ſcis) maiori ex parte elaboravi; & mater benigniſsima fove, ut clientulo tuo vires creſcant, & maturiores, qui pendent, fructus fœliciter colligat. Ave Maria, ora pro nobis ſancta Dei genitrix, ut digni efficiamur promiſſionibus Chriſti.

Inter Autorem, & Lectorem Zoilum,

Vice Prologi,

Apologeticus Dialogus.

Autor.

Ille ego qui quondam gracili modulatus avenâ
Carmen, *& hiſtorias conſcripſi*; at nunc [1],

DOctrinæ civilis iter qui rectè in eas, rectè peragas præcipere mihi eſt animus [2], *curioſe Lector.*

Lector. Puerilia ſunt hæc, & circulatorum ludo ſimilia, docere quod ignores, imò, ut cum ſtomacho loquar, nec hoc quidem ſcire quod neſcias [3]. Ridiculum eſt eos velle docere qui non dum diſcere dedicerunt [4]; qui enim alios debet docere, ab aliis doceri non debet [5];

Quodque parùm novit nemo docere poteſt [6];

Cum ſit incivile eos qui alieno auxilio in rebus ſuis adminiſtrandis egere noſcuntur, & ab aliis reguntur, aliorum tutelam, vel curam ſubire [7].

Aut. Tantum opus audebo, quanquam me multis

1 *Virgil. Æneid. lib. 1, in princ.*

2 *Iuſt. Lipſ. polit. lib. 1. cap. 1.*

3 *Div. Hier. in epiſt. ad Paulin. de li. ſac. ſcrip.*

4 *Tul. relatus a glo. in auth. de ſanct. epiſc. §. ſancimus, verbo qui enim collat. 9.*

5 *D. §. ſanctimus.*

6 *Ovid. lib. 2. triſt.*

7 *§. item maior Inſt. de excuſ. tut.*

multis qui id facere debuerunt juniorem non ignorem [8]; ingenium enim ſupplet tempus in benè ſtudente [9]; *& quæ ut docerer collegi* ſine invidiâ communico [10], nec id meis ſed veterum monitis, imò & verbis [11]; *&* diſcrimina verborum, quæ mea, quæ aliena ſint, literarum figurâ diſparavimus [12].

Lect. Si veterum monitis, imò, & verbis [12], *illorum unuſquiſque dicet:*

Hos ego verſiculos feci, tulit alter honores [14].
Aliorum gloriam vis furari.

Aut. Furtum ſine affectu furandi non committitur [15]; *mihi autem* eſt conſtans, & perpetua voluntas jus ſuum unicuique tribuendi [16]; *ideo non dico mea, ſed ad marginem Autorem pono.*

Lect. Quid ergo agis, niſi ea quæ jam perorata ſunt iterum reſuſcitare [17]?

Aut. Lapides, & ligna ab aliis accipio, ædificii tamen extructio, & forma tota noſtra; architectus ego ſum, ſed materiem variè undique conduxi; nec aranearum ſanè textus ideò melior, quia ex ſe fila gignunt, nec noſter vilior, quia ex alienis libamus, ut apes [18].

Lect. Sed ſi formam ædificii, modum architecturæ, & inventionem ſcribendi, à Simancas in republicâ, & Iuſto Lipſio in politicâ dediciſti, quid tibi laudis in hoc opere?

Aut. Magnarum eſſe virium Herculi clavam extorquere de manu.

Lect. Si extortum, jam fateris opus iſtud magis alienum, quàm tuum.

Aut. Omnia meritò noſtra facimus, quia ex nobis

8 *Peres in proæm. ad leges ordinam. Caſtellæ.*

9 *Gloſa in cap. monachus 77. diſt. verbo devotio.*

10 *Sapient. cap. 7.*

11 *Lipſius ſupra.*

12 *Lipſ. monit. in princ. polit. in 2.*

13 *Lipſ. d. cap. 1.*

14 *Virgil.*

15 *§. item ſi is Inſt. de uſu cap. §. placuit de oblig. quæ ex delicto.*

16 *L. juſtitia ff. de juſt. & jure princip. Inſt. eodem.*

17 *L. ampliorem §. in refutatorio C. de appellat.*

18 *Lipſ. in adnot. ad polit. ad lib. 1. cap. 1.*

nobis omnis eis impartitur autoritas [19].

Lect. *Qua tibi autoritas?* nemo plus ad alium transferre poteſt quàm ipſe habet [20].

Aut. *Autoritatem hîc non accipio quatenus* eſt pondus, & eminentia quædam, vitæ probitate, ſcientiâ, ætate, meritis, potentiâ, vel honoribus parta, cujus gratiâ, dictis, factiſque cujuſpiam plurimum deferimus; *ſed quatenus* autoritas quoque titulus eſt ſive jus quo quid poſſidemus [21].

Lect. *Nonne glorioſius tibi foret, aliquibus ſupreſſis autoribus, tanquam ex proprio Marte partem ſaltem operis conſtruere?*

Aut. *Foret ſanè, ſed ſi alii* in ſcriptis ſuis cauſas tantùm egerunt ſuas, & propriis magis laudibus, quàm aliorum utilitatibus conſulentes, non id facere adniſi ſunt ut ſalubres, ac ſalutiferi, ſed ut Scholaſtici, ac diſerti haberentur; nos, qui rerum magis, quàm verborum amatores, utilia potiùs, quàm plauſibilia ſectamur, neque id quærimus ut in nobis inania ſæculorum ornamenta, ſed ut ſalubria rerum emolumenta laudentur; in ſcriptiunculis noſtris non lenocinia eſſe volumus, ſed remedia; quæ ſcilicet non tam otioſorum auribus placeant, quàm ægrotorum mentibus proſint [22].

Lect. *Quibus tu prodeſſe ſperas? aut quid? ſcribere præſumis?* non ſcribit cujus carmina nemo legit [23].

Aut. *Si legar, & proficiam,* fructus non parvus erit quod profui, ſin autem id non provenerit, & hoc ſaltem ipſum infructuoſum non erit, quod prodeſſe tentavi; mens enim boni ſtudii, ac pii voti, etiam

19 *L. 1. §. ſed neque C. de vet. jure enncl.*

20 *L. nemo 54. ff. de reg. jur.*

21 *Calepin. in dictionar. verbo autboritas.*

22 *Salvian. de vero jud. & provid. Dei in proœm.*

23 *Martial. lib. 3. epigr. 7.*

etiam si effectum non invenerit cæpti operis, habet tamen præmium voluntatis [24]. *Quid amplius Zoile?*

24 *Salvian. supra.*

Lect. In titulo libri quæro cur, Perfectus Doctor, *non*, Perfectus Jurisperitus *habeatur? an ne Jurisperitus, Doctor erit necessario?*

Aut. Sic profectò: quia certum est, virum doctum, intelligi tantùm de Doctore laureâ decorato, & legistam, secundùm communem loquendi usum, appellare solemns Doctorem creatum [25].

25 *Menoch. cons. 885. n. 3. lib. 9.*

Lect. Tandem hæc mala sunt.

Aut. Sed tu non meliora facis [26]. Carpere vel noli nostra, vel ede tua [27].

26 *Martial. epigr. 7. lib. 2.*

27 *Martial. lib. 1. epigr. 74.*

Lect. Et tu qui alium doces te ipsum doce [28].

28 *Div. Paul. ad Roman. 2.*

Aut. Faciam.

Perfecti Doctoris Qualitates in hoc opusculo Contentæ.

Contentæ.

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IN VIRI CLARISSIMI DOMINI ANTONII de Souſa de Macedo, IOANNIS LVSITANIÆ REGIS AD CAROLVM Magnæ Britanniæ Regem, Oratoris Eximii, Perfectum Doctorem.

ET ſic occiduis volitâſti, Doctor, ab oris
Egregiâ Angligenas arte beare domos.

Siccine ſuccinctis rudimenta peraurea, verbis,
Effers, ut Genii ſigna ſtupenda tui,

Pulchra ſcientiferi lactiſque alimenta, dediſti
Emollire feros, & ſine mente viros.

A Dum

Dum præcepta creas moralia, Legibus aptis;
Compilasq́, tuis scrinia cuncta, libris,

Vel quæ Aristoteles, magnusve ille arbiter artis,
Tullius, Ausoniis reddidit, isve Grais

Ecce triumphales vittas, & laurea Serta,
Nostrates, referunt, præmia digna tuis

Doctores, scriptis; te, te, redimuntq́, Coronis,
Palmiferis: Artis victor abibis ovans.

Occurrit juvenum Anglorum, densata caterva,
Solvens votorum quod meriturus, opus:

Et tremulo tenues vertens, certamine chartas,
Chartæ quæ æterni nominis alba tenent,

Indicia; & Sousæ monimenta decora legendo
Quisque est discipulus, laudat, amatq́, libros.

Qui tantum alliciunt Lectores dulcibus artis
Blanditiis artem cuncti adamare tuam

Composuit de jure sui Regis contra Castellanum,

Sic cum nativi, docuisti, jura vetusta,
Regni, & ab antiquis stemmata Regis avis,

Regis Lusiadi Hispanus terrore, Tyrannus
Obstupuit, titulis cessit & ipse gravis.

Nec

Nec tamen hæc ſeries aliquid valuiſſet in altâ
Causâ; ni cauſæ, fulta fuiſſet, Apex.

Sic, ſic Doctiloquis ſcriptis Antonius implet
Orbem, qui ſcriptis, grata tributa dabit.

Nam dum continuas fama efferet ærea voces
Virtuti expandet læta trophæa tuæ.

Dumq; Britannorum, circumteret altior, undas
Inſula ſpumantes, Souſa perennis erit.

Ut placidæ Thameſi, jam jam imperet aurifer
Portugallorum littora clara beans. (amnis,

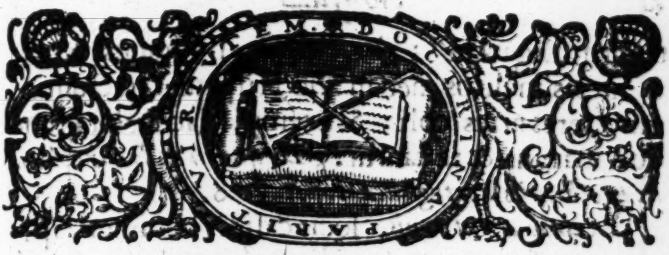
Quam fœlix regnum! tantum genuiſſe patronum
Doctrinæ, tantas qui redigebat opes!

Atque ego dum vaſtis meritis præconia canto
Ore legar populi, nomine magnus ero.

Scilicet has tabulas Souſæ non diruet ætas
Carmina ſic certò non peritura mea.

Vatidicos ſemper vulgus credidere poetas,
Sæpius & votis Sors venit apta ſuis.

Sic cecinit Domino celeberrimo, inſigni
Authori deditiſſimus.
HENR. GLAPTHORNE.



Antonij de Souſa

PERFECTVS DOCTOR.

QVALITAS I.

Patria.

1 QVm animi mores corporis inſuetudinem inſequantur; 1 aer temperatiſſimus nutrit alta, & ſublimia ingenia propter amœnitatem, & temperiem loci liberi penitus à nubibus pluvioſis; 2 unde homines temperatam regionem habitantes, & corporibus, & animi moribus, & intelligentiâ, & prudentiâ longè antecedere. 3 *Patet in Luſitaniâ, ubi (quia* tanta Solis, Cœlique clementia, & amœnitas eſt ut nullo ferè anni tempore nec æſtas, nec hyems immoderata ſentiatur 4,) gens dedita pietati, ſapientiæque ſtudiis, & omnis humanitatis,

1. *Galen. lib. quòd animi mores.*

2. *Ioan. Nevizan. lib. 5. Silva nupt. n. 47. in princip.*

3. *Galen. ſupra cap. 9.*

4. *Georg. Brau. in theatro urb. tom. 5. tab. Olyſippo, ad fin.*

tis, atq; elegantiæ [5]; *& est notum*, Lusitanos armis, & literis inclitos, nec in alio Hispaniæ tractu magis veteres artes coli; & exempla, ac scripta sunt quæ manant, & testantur. [6] *De quo in nostro tractatu de excellentijs Portugalliæ cap. 1. & 8.*

5. *Ioan. Mariana histor. Hispan. lib. 10. cap. 13.*

6. *ust. Lipsi. li. 3. epist. 66.*

Ex duobus extremis, locis calidis homines sapientiores sunt quam frigidis; eádem de causá quá etiam senes, quàm juvenes sapientiores; etenim qui sedes frigidas habent, frigore loci obsistente, longè calidiores quàm suá sint naturá reduntur; itaque vinolentis admodum similes esse videntur, nec ingenio valent quo prospiciant, rerumque rationes inquirant. Contra qui loca calida habitant sobrii propterea sunt, quia possunt satis refrigerare. Fit autem quaque ire, ut qui metuunt magis, quàm qui confidunt velint inquirere, itaque magis valeant invenire [7]. 2

7. *Aristot. Sect. sive partic. 14. Problem. 15.*

Non inficior 3

Summos posse viros, & magna exempla daturos
Vervecum in patriá, crassoque sub aere nasci [8].

Sed jura constitui oportet in his quæ plerumque accidunt, non quæ fortè uno aliquo casu accidere possunt [9].

8. *Alcidt. de verb. sign. lib. 1. col. mihi 27. refert ex Satyrico.*

9. *l. 3. & 4. ff. de legib.*

QVALITAS II.

Genus.

NObilitate bene firmantur omnes artes [1] doctrinæ per facile est ornare generosum [2]. *Nam* timor Domini 1

1. *Ex doctrina Princip. lib. 1. cap. 25.*

2. *Cassiodor. lib. 9. epist. 7.*

Domini principium ſapientiæ[3]; Os juſti partuerit ſapientiã, labia juſti conſiderant placita[4]; *At* præſumitur quis deſcendens ex nobili genere quod ſit vir nobilis, & virtutis ſtudioſus, ſicut & è converſo[5]. Præſumuntur liberi ex nobilibus progeniti tales eſſe, quales fuere eorum maiores, qui ſuis virtutibus nobilitatem ſibi, poſteriſque compararunt; reliquum eſt ut & ipſi virtutibus, tum naturâ, tum parentum exemplo & imitatione præditi eſſe præſumantur; ſed & Plato hanc quoq; rationem animadvertit cum ſcribit in 1. lib. Alcibiadis, qui eſt de naturâ hominis; conſentaneum eſſe meliores eſſe naturas ex nobili genere, quam ignobili, quod & diſcipulus ipſius Ariſtot. repetiit lib. Polit. 3. cap. 8. dum dicit nobilitatem ob id in honore haberi, quia conſentaneum eſt ex melioribus ortos eſſe meliores; eſt enim, inquit, generis virtus nobilitas, & idem lib. 3. Rhetor. ad Theodecten, c. 16; Nobilitas (ait) & educatio ad faciendam fidem adhibentur; verisimile enim eſt probum exprobis, & bene educatum in probum virum evaſiſſe[6].

2 *Sic* Aulus Oſilius in equeſtri ordine perſeveravit; Tubero fuit patritius, Maſſurius Sabinus in equeſtri ordine fuit; fuit & Longinus ex equeſtri quidem ordine[7]; Ulpianus nobilis, nobiliſſimus[8]. *Sic* datâ paritate temporis & gradus inter doctores habetur conſideratio nobilitatis, quia duo vincula magis ſtringunt[9].

3 Filii Doctorum aliis, etiam æquè bonis præferuntur[10]. *Nam ut* fortes creantur fortibus[11], Philoſophus,

3 *Proverb. 1.*
4 *Proverb. 10.*
5 *Alciat. de præſ. reg. 1. præſ. 48. n. 1.*
6 *Tiraq. de nobilit. c. 10. n. 21.*
7 *L. 2. §. poſt hos, & §. poſt hanc, & §. fin. de orig. jur.*
8 *L. 2. §. fin. l. diximus 4. §. fin. de excuſ. tut.*
9 *Caſſan. in cath. glor. mund. p. 10. conſid. 9.*
10 *Oſſ. verbo ſumptibus in l. 3. §. pro portali verſic. & filios C. de ſumm. div. ſuditum.*
11 *Horat. lib. 4. Carm. Ode 4.*

loſophus, Philoſophum generat [12]; & qui habuit maiores ſuos alicujus artis peritos, ſi ipſe in eâ ſe exerceat, præſumitur quod etiam ſit ipſe bene peritus, quod nota pro filiis doctorum [13]. *Sic* Quintus Mucius, Publii (*qui fundavit jus civile*) filius, jus civile primus conſtituit generatim in libros decem & octo redigendo; Labeonis Antiſtii pater fuit Cinna; Caius Caſſius Longinus natus ex filiâ Tuberonis, quæ fuit neptis Servii Sulpicii; Nerva, Nervæ filius; Celſus, Celſi filius [14]. *Vnde Iuſtinian. commendat* Anatolium virum illuſtrem magiſtrum, qui & ipſe apud Berytienſes juris interpres conſtitutus ad opus *capitationis juris* adlectus eſt; vir ab antiquâ ſtirpe legitimâ procedens; cum & pater ejus Leontius qui poſt Patritium inclitæ recordationis quæſtorem, & anteceſſorem, & avus ejus Eudoxius poſt Leontium virum glorioſiſſimum prætorium conſularem atque Patritium filios ejus, optimam ſui memoriam in legibus reliquerint [15]; *& jubet* filios advocatorum vel eorum qui fiſci patronatum depoſuerint, extraneis ad idem officium accedentibus anteponi; eique gratis, & ſine ſumptibus ſociari, ſi & ipſi (prout diſpoſitum eſt) ſolito tempore legum doctrinam meruerint [16].

Ignobiles inepti; quoniam in malevolam animam non introibit ſapientia nec habitabit in corpore ſubdito peccatis; Spiritus enim ſanctus diſciplinæ effugiet fictum, & auferet ſe à cogitationibus quæ ſunt ſineintellectu, & corripietur à ſuperveniente iniquitate [17]. *Planè*, ille qui 4

12 Tiraq. ſupra.

13 Alciat. ſup.

14 L. 2. ex §. juris civilis de orig. jur.

15 L. 2. §. quæ omnia verſic. ſed & Anatolium C. de vet. jure enucl. & in præfat. ff. ad med.

16 L. 3 §. pro Sportula C. ad voc. div. judic. vide Tiraq. ſup. n. 8. Maſtril. magiſtr. lib. 1. cap. 28. Dominic. de Ponte decis. 27 Valaſc. conſ. 129. n. 13. l. nemini l. 3. per §§. C. advoc. div. judicior.

17 Sapient. 1.

qui per se ignotus est, & maiores suos longè obscuriores habet parvam admodum jacturam sibi facere videtur si aliquando deliquerit [18]; similes parentibus suis filii plerunque creduntur, & non nunquam ad honestè, turpiterque vivendum inde causæ fluunt [19]. *Vlterius etiamsi ignobilis evadat sapiens*, sapientia sine nobilitate est quid grave, & præcepta scientis ignobilis intolerabilia [20]; *quod ma imè procedit in his qui sunt alicujus nationis infamatæ*, præsumptum etenim est quosdam malos videri, quia cá natione sunt quæ magis infamis est [21]; neque potest arbor mala bonos fructus facere [22].

5 *Sed quid tanta contra ignobiles?* pater Socratis fuit Sophronicus statuarius; mater Phanatera obstetrix; Demostenes natus patre qui Cultellarius cognominatus est, quod domi haberet officinam, & operarios cultellorum [23]; *similisque generis probos & sapientes viros quotidie agnoscimus.* *Respondeo*, *Quod* bonus vir mihi nobilis videtur [24], nam cum multos una produxerit lux ex patre, & matre, neque præstantiora alius alio natus sit, alios sors infortunii, alios nostrûm opes, & felicitas separarunt; unde evenit ut aliqui nobiles servitutis jugo premantur [25]; à fructibus eorum cognoscetis eos, nunquid colligunt de spinis uvas, aut de tribulis ficus [26]? paupertas, vel divitiæ non faciunt quem ignobilem, vel nobilem esse, sed commendatio vitæ [27]. *His dico*: Si te rusticitas vilem genuisset agrestis, Nobilitas animi non foret ista tui [28].

6 Spurius non potest doctoratus insignibus decorari [29], *quia* de tali commixtione meretricum æstimandum

18. *Patrit. decr. pub. lib. 1. tit. 4. pag. 15.*

19 *Quintil. lib. 5. ca. 10.*

20 *Ex Bobadilla 10. is. lib. 1. c. 4. n. 23.*

21 *L. quod si 31 §. qui mancipia de ædidit. edict.*

22 *Mat. cap. 7.*

23 *Conrad. Gesn. in onomasticon propr. nomin.*

24 *Euripid. apud Stob. serm. 8.*

25 *Stobæus Serm. 48. secundum traductionem Gesneri.*

26 *Mat. cap. 7.*

27 *Salicet. in l. humilem 7. C. de Incest. nupt.*

28 *Faustum relatum à Cassan. in Cathal. p. 3. consid. 7.*

29 *Tiraq. de nobil. cap. 15. n. 15.*

mandum est degeneres populos, & ignobiles, & furentes libidine fore procreandos, & ad extremum universam plebem ad deteriora, & ignobiliora urgentem, & novissimè nec in bello sæculari fortem, nec in fide stabilem, & nec honorabilem hominibus, nec Deo amabilem esse venturam [30]; *dicitur* eos esse plantas infructuosas, & ab omni jure exosos [31]; *quæ in dubio intellige, propter præsumptionem juris*; *nam* si parentum vitia non sectentur, & Deum rectè colant honesti, & salvi erunt [32]; unde si proponas filium sacerdotis virum probum, & honoratum, non furem, non vinosum, non luxuriosum, aut aliquo notabili vitio inquinatum, absque dubio non censebo eum turpem personam [33]; non enim impedienda est dignitas ejus qui nihil deliquit [34]; Bartolus, & Joannes Andreas, & Jason viri illustres, & extra aliorum aleam positi spurij fuerunt [35], *& plurimi*, aut belli gloriâ, aut literarum studiis, aut aliis vitæ generibus clari [36]; *nunquam tamen* pari jure cum legitimis censeri possunt; sicuti nec rustici cum civibus, plebei cum patritiis, juniores cum senioribus sunt conferendi; sic vel levis rumor de alicujus spurij vitâ majorem semper suspitionem solet injicere, quàm si illud idem publicè de aliquo legitimo prædiceretur; & generaliter quoties spurius cum legitimo concurrat æquis indiviis legitimorum causa potior haberi solet [37].

Tandem nobilis ob majorem nobilitatem ne glo- 7
glorieris [38]; *nec facias quo tibi objiciatur*: ex cuius majoribus vitâ quam turpiter egisti magnis offu-

disti

30 *Cap. si gens Anglorum 56. dist.*

31 *Gama decis 167. n. 2.*

32 *Cap. undecunque 56 dist.*

33 *Alvar. Valasc. consult. 7. n. 3. versic. præterea*

35 *L. Spurii de Decurion. & ibi Glos.*

35 *Valasc. supra ad fin.*

36 *Palcot. de Nothis & spuriis cap. ult.*

37 *Palcot. supra cap. 45. n. 36. & 37.*

38 *Menoc. lib. 2. Medissa serm. 79.*

diſti tenebras, ut etiam ſi fuerint egregii cives certè venerint in oblivionem 39; *ſed potius tibi dicatur*:

39 Cicer. in orat. contra Salluſt.

O qui nominibus cum ſis generoſus avorum
Exuperas morum nobilitate genus 40.

40 Ovid. Triſt. l.4. Eleg. 3.

Ignobilis fac ut jure dicas; meum genus à me habet originem 41; ego meis maioribus virtute meá præluxi; ut ſi priùs noti nõn fuerint à me accipiant initium memoriæ ſuæ; ſatius eſt me meis rebus geſtis florere, quàm maiorum opinione niti; & ita vivere, ut ego ſim poſteris meis nobilitatis initium, & virtutis exemplum 42. *Sic nobilis, ſanguine, aut virtutibus, doctrinâ perfacilè exornaberis*; *nam*

41 Briſon. lib. 7. facet. cap. 23. pag. 478.

42 Cicer. in orat. contra Salluſt.

Malo pater tibi ſit Therſites, dum modô tu ſis
Æacide ſimilis, Vulcaniaque arma capeſſus,
Quàm te Therſitæ ſimilem producat Achilles 43.

43 Iuven. Sat. 8. in fin.

⁂

QVALITAS III.

Sexus.

Quòd in omnibus rebus animadverto id perfectum eſſe quod ex omnibus ſuis partibus conſtat 1; *Dico fœminas ad ſcientiam eſſe inhabiles*; *quia* nimis humidæ, ut communis eſt ſapientum conſenſus,

1 L. 1. ff. de orig. Jur.

sensus, intelligentiæ officit, unde fœminæ quia humiditate superant, prudentiá superantur 2; *sic* virum *sapientem* unum de mille reperi, mulierem ex omnibus non inveni 3; videmus solũ eas loquentes cum apparentiá ingenij de materiis facilibus per terminos communes, & affectatos, sed literis imixtæ nil possunt discere præter aliquid. Latinitatis, & hoc quôd sit opus memoriæ 4. *Ita* consilium mulierum invalidum, fragile, infirmum 5; *adeo* quòd propter hanc fragilitatem mos inolevit apud omnes fere Italos ut ipsis mulieribus sit potestas contrahendi interdicta, sine consensu Minualdi, ut Florentiæ, vel proximorum, ut alibi; quod ex veterum Græcorum institutis prodiit, apud quos tutores, & curatores mulieribus dari solitos legimus, sine quorum arbitrio, & autoritate nihil eis agere licebat 6; *Et* divinus ille Plato dubitare videtur utro in genere ponat mulierem, rationalium, animalium, an brutorum, cum multis placeat mulieres ferme rationis esse expertes 7; Multæ mulieres fuerunt doctæ, quæ in multis scientiis claruerunt, & Textor in sua officina in capite mulieres doctæ enumerat 64. 8 *Cassan. ad plures*, & non solùm mulieres laudantur ex sapientiá, verum etiam ex consilio, quoniam etiam in his quæ ad curam virorum spectant sumendum est & ab uxoribus consilium, ut exemplis 9 *probatur*; *Sed* jura constitui oportet, ut dixit Theophrastus, in his quæ plerunque accidunt, non quæ inopinatè; nam ad ea potius debet adaptari jus quæ, & frequenter, & facilè, quàm quæ perrarò eveniunt, 10 *unde* que semel;

2 P. Franc. Mendoza in viridar. lib. 4 problem. 20.

3 Eccles. 7. vers. 29.

4 Ex Ioanne Huarte, in exam. ingen.

5 Tiraq. ad l. 1. connub. n. 70.

6 Tiraq. sup. n. 91 & 92.

7 Tiraq. sup. n. 69.

8 Cassan. in Catal. 2. p. consid. 9.

9 Cassan. sup. consider. 10.

10 l. 3. & l. 5. ff. de leg.

semel; aut bis accidunt prætereunt Legislatores[11]; sicque propter bonas, & sapientes fœminas non debet fieri lex, sed propter malas, *& insipientes* quia multæ sunt[12].

2 *Deinde* nulla res discitur absque magistro[13], convenit studioso quærere doctorem sibi, & magistrum, cujus autoritas aperiat sibi januam sciendi necessaria, magna, & occulta[14]; facilliûsque continget si patriam propriam fuerit egressus, eligat locum ubi sint celebres doctores, & ubi sit numerosa multitudo scholarium[15]. *Quod* contra pudicitiam sexui congruentem[16]; & inter cæteras virtutes mulierum pudicitia præfertur[17], & præcipuum muliebre ornamentum honestas est, non aurum, non smaragdus, non vestimentorum nitor[18]; ornamentum enim est quod ornat; ornat autem quod honestiorem mulierem facit[19].

3 *Vlteriùs:* magis se exercet practicans, quam legens theoricas; quasi finis Doctorum sit, ut adsint qui jura exerceant, & Rempublicam regant, quasi scire in legali scientiá non sit propter scire, sed propter operari, & rem ad praxim reducere nihil aliud est quam de arbore fructum colligere[20]; *sed* fœminæ ab omnibus officiis civilibus, vel publicis remotæ sunt, & ideo nec judices esse possunt: nec magistratum gerere, nec postulare: nec procuratrices existere[21]; *ergo scientia frustra esset in illis.*

11 *L. 6. de leg.*

12 *Glos. verbo ex his in l. 4. de legib.*

13 *Div. Bernard. in ord. vit.*

14 *Cacialup. in modo stud. doctum. 2.*

15 *Cacialup. sup. docum. 10.*

16 *L. 1. §. sexum de postul.*

17 *Cassan. in catal. 2 p. consid. 11.*

18 *Benedict. Egid. de privil. honest. in initio n. 12. in fin.*

19 *Crates apud Tiraq. in 3 l. connub. n. 90.*

20 *Gratian. discept. for tom. 1. cap. 186. n. 11.*

21 *L. 2. de reg. jur.*

C QVA-

QVALITAS IV.

Complexio.

VT in mundo quatuor elementa, in anno tem- 1
pora sunt quatuor; ita quatuor in virâ humanâ complexiones; Sanguinea, calida, & humida, aeri, verique persimilis; Colerica, ficca, & calida, igni, & æstati par; Melancholica, frigida, & ficca, terræ, & autumno conformis; Phlegmatica, humida, & frigida, aquæ, hiemique respondens. Ex his extremam esse prorsus ad scientiam ineptam ferè omnes consentiunt; vertitur igitur in reliquis tribus rei totius cardo. Sed & illud monitum volo, non quid per accidens possit in proposito, complexio, sed quid per se ipsam, atque ut simplex est valeat unaquæque, hoc loco disputari:

1 *P. Mendoza in viridario lib. 4. problem. 21. a principio.*

Si complexiones impermixtæ, ac simplices, 2
spectentur, primas in hoc officio sanguineæ do; quod expressit Hippocrates, lib. de flatibus Aristot. 2. de partib. animalium cap. 2. Galen. 8. de usu part. cap. 13; ubi bonam temperiem ad sapientiam commendat; Albert. Magn. in 1. Metaphysic. tract. 1. cap. 5. & alii. Ratio verò est, quia ingenium, & animi mores corporis sequuntur temperaturam, & quo quisque est temperatior, eò operationes naturæ suæ convenientes habet perfectiores, ut communiter tradunt medici. Atqui sanguineus

sanguineus habens moderatam sanguinis quantitatem temperatior est, quam ij in quibus aliæ complexiones dominantur; ergo, cæteris paribus, eos ingenio, & innatâ ad sapientiam promptitudine superat; Et hoc voluisse Philosophum, cum dixit, molles carne aptos esse mente, nemo ferè est qui dubitet [2].

2 *Mendose supra versionis emendatum.*

3 Sed si de permixtis complexionibus loquamur, non dubitem Melancholiam modicæ permixtam bili, & ex consequenti temperamentum siccum cum moderantiâ calidi; & siccî, plus conferre ad sapientiam, quam quævis alia complexio; ut ait Thomas à Vega de art. med. cap. 11. p. 53. Est pro hac parte ratio efficax, quia ut vinum moderatè hausturn mentem acuit, sicut sect. 30. problem. 1. vult Aristot. ita melancholicus succus ratione siccitatis; quæ duplici nomine facit ad sapientiam, tum quia tollit excrementa spirituum vitalium, discursum, & claritatem impedientia; tum quia ad quietem confert, anima autem quiescendo fit sapiens: Item quia bilioſi sunt naturâ agiles, fervidi; & spiritibus abundantes; quæ conditiones faciunt ad scientiam; quia cum spiritus vitales sint naturâ suâ subtiles, subtilitatem quoque ingenii conciliant; astipulatur Galen. in lib. art. medic. ubi ait, mentis celeritatem calidi, siccique esse temperamenti; quia hoc subtilem cerebri substantiam indicat, sed siccitas dominatur in colericâ complexione, quia in illâ abundat calor, quem siccitas, quasi lima quædam, acuit, in illoque suam sedem collocat; ergo bilioſi, acres, & alacres,

ingenioſique evadunt 3. *Et conſequenter complexio ex utráque compoſita conferet ad ſcientiam*; cùm velocitas, diſcurſus, & grave de inventis judicium potiſſima ſint ad comparandam ſcientiam inſtrumenta, eaque præſtet melancholia modicæ permixta bili ut 2°. de nat. hum. coment. 40. Galen. docet 4.

Harum complexionum ſunt ſigna: virtus et boni mores, nam malum, et vitium, inquit Plato, oritur ex qualitate intemperatâ, quæ irritat ad peccandum; ſanitas et bona valetudo; quia bonum temperamentum morbis reſiſtit 5; *& forma corporis, de quâ in qualitate ſequenti.*

Simplicitatem legibus amicam amplectendo 6, *alia omitto.*

3 *Mendoc. ſuperſic. altera & verſic. laudant, & verſ. caterum.*

4 *Mendoc. ſup. verſ. altera ad fin.*

5 *Ex Ioan. Huarte de Sancto Ioanne in examine ingenior.*

6 *§. Ceterum Inſt. de leg. agn. ſucceſſ.*

QVALITAS V.

Forma.

EXteriora indicant ſecreta animi 1, *ideo Doctores requiro* in quibus nulla ſit macula, decoros formâ 2.

Primò quòd in corpore pulchro reſidet anima virtuoſa, quia quo quiſque pulchrior eſt, eò magis virtus in illo refulgeat neceſſe eſt 3. *Ad* timor Domini principium ſapientiæ 4; os juſti parturiet ſapientiam, labia juſti conſiderant placita 5.

Secundò, vitium corporis, uſque ad animum penetrat;

1 *Gloſa in l. ie qui 12 §. Divus Pius verbo, ex ſermonibus ff. de tut. & cur. dat. ab hú.*

2 *Dan. cap. 1.*

3 *Caſſan. in cat. glor. mund. p. 11. conſid. 30*

4 *Proverb. 4.*

5 *Proverb. 10.*

penetrat [6]; *unde* incompositio corporis inæqualitatem indicat mentis [7]; vultus talis erit qualia mente gerit [8]. Vultus sermo quidam tacitus mentis est [9]; imago animi [10]; indicat mores [11].

4 *Tertiò*,

Gratior est pulchro veniens in corpore virtus [12].

Formosa species muta commendatio [13]: *& ad suadendam doctrinam.*

Vultus adest verbis, faciesque incensa perorat [14].

5 *Quartò*: finis doctorum est, ut adsint qui jura exerceant, & rempublicam regant [15]; *at* in Magistratu non modò judicium, prudentia, virtus, & regendi ac judicandi peritia requiritur, sed præter hæc omnia decoris cujusdam, & splendoris publici habenda est ratio [16], quoniam plerisque gentibus in corporum majestate, & dignitate veneratio est, & reverentia; magnorumque operum, non alios capaces putant, quam quos specie eximiâ, & egregiâ donare natura dignata est [17].

6 *Quintò*, Doctores vocantur amici Principis, imo & patres Principis, et non fratres [18]; *oportet igitur eos esse* in quibus nulla sit macula, decoros formâ, ut possint stare in palatio Regis [19].

7 *Sic* Justinianus ex pulchritudine Papinianum commendavit, pulcherrimum illum vocans in procœmio forum §. tertii vers. nobis autem; quam quidem appellationem etsi Ang. ibi revocat, & quidem frigidiùs ut opinor, ad decorem scientiæ, sicuti etiam facit Cyn. in l. providendum 6. de postul. non temerè tamen referemus, post. Alb. in eodem procœmio, ad corporis pulchritudinem,

6 *L. obque 4. ff. de ædil. edicta.*

7 *Div. August. relatus in cap. fin. 41. dist.*

8 *Specul. l. 2. p. tit. de advoc. §. hic dicendum n. 3.*

9 *Cicer. in Pison.*

10 *Cic. 3. de orat.*

11 *Cic. 1. de legib.*

12 *Virgil. lib. Ænead.*

13 *Tiraq. ad l. 2. l. con. 2. p. gl. 14 n. 61.*

14 *Lucan. lib.*

15 *Gratian. disceptat. tom. 1. cap. 186. n. 11.*

16 *Tiber. decastall. crim. lib. 3. cap. 11. n. 13.*

17 *Cassan. in catalog. S. P. consid. 18.*

18 *Cassan. sup. 9. 10. consid. 24.*

19 *Daniel cap. 1.*

quæ & ipsa multum ponderis habet ad felicitatem comparandam [20]. Etiam Democritus Milesius vel Abderites Diagoram Milesium servum emit, quòd ex physiognomiâ intelligebat eum optimo ingenio præditum esse, ut ait Suidas [21].

Aliquandò 8
Fastus inest pulchris, sequiturque superbia formam [22];
Lis est cum formâ magna pudicitiæ [23],
Formosis levitas semper amica fuit [24].

Et è contrà signa à virtutibus superantur; cor imperat corpori; unde sæpe cernuntur opera exterioribus contraria [25] *sicque* Plato, Socrates, Aristoteles, Xenocrates, Heraclitus, Democritus, Isopus, Horatius, Dante, Alciatus, & Lesbiæ regina Sapho, deformitates varias habuere, cum tamen variis in in scientiis fuerint doctissimi [26]. *Sed quia* homo videt ea quæ patent, Dominus autem intuetur cor [27], *recurrimus* ad physiognomiam, quæ est scientia ingeniosa, & artificiosa naturæ, per quam noscitur bona, vel mala complexio, virtus vel vitium hominis, quatenus animal est [28]; & cum sit fundata principiis naturalibus ostendens inclinationes humanas est multum vera, & utilis [29]: *& quamvis* natura non obliget, imo liberum arbitrium reddat hominem dominum suarum actionum; quia tamen paucies pravæ inclinationi volumus resistere [30], regulam constitui oportet in his quæ plerunque accidunt non quæ extra naturalem cursum eveniunt [31], *Eo magis quod physiognomia ad demonstrandum*

20 Tiraq. sup. n. 74.

21 Mascard. de probat. conclus. 831. n. 31.

22 Ovid. lib. 2. Fastor.

23 Ovid.

24 Properti. lib. 2.

25 Ex Bobadilla polit. lib. 1. cap. 3. n. 14.

26 Ex Bobadil. sup. a. n. 14.

27 1 Reg. cap. 16.

28 Ex Hieron. Cortes in secret. nat. tract. 1. in princ.

29 Ex Ioan. Bapt. Porta de Physonom. apud Francisc. Stelluti cap. 1. in fine.

30 Ex Cortes sup. in prologo, & cap. 30.

31 L. jura 3. cum glosa ff. de legib.

ſtrandam ingenii accumen vix fallit, nam liberum arbitrium cum mores poſſit corrigere, ſubtilitatem ingenii augere nequit.

9 *Sed qua pulchra forma? Reſp.* Sine ſpecificatione partium; pulchritudinem eſſe unionem membrorum æqualium, quæ totum corpus conformiter componit [32]; *ſeu*, pulchrum eſt quod amicum eſt, non pulchrum, non amicum eſt; conſtat pulchrum eſſe amabile ſuapte naturâ, primoque aſpectu animos ad ſe movet; quod confirmatur, *nam* pulchrum ex Græco ſive dicitur à provocandis animis, ſive à permulcendo intuentes [33]. Sed & in univerſum Platonici omnes definiunt, pulchritudinem eſſe gratiam quandam vivacem, & ſpiritualem Dei radio, illuſtrante Angelo, primùm infuſam, inde & animis hominum, corporumque figuris, & vocibus quæ per rationem, viſum, auditum amicos noſtros movet, atque delectat, delectando rapit, rapiendo ardenti inflammat honore [34].

10 *Signa tamen ingenii ſpecialia ſunt* ſtatura corporis non admodum procera, ſed in parvitatem declinans; molles carnes [35], *ſed* conducit hominibus ad ſapientiam, ut minimè carnoſi ſint [36]; color albus [37], *vel* inter album, & purpureum [38]. Crinis ſubruffus [39], inter flavum, & nigrum; in pueritiâ flavus, in juventute declinans ad nigrum, in ſenectute non cadit; inter mollem, & durum [40]; non criſpus, ſed planus [41]. Caput mediocre; vel aliquantulum grande [42]; & rotundam [43]; & ſine experientiâ cognovi, in hominibus parvæ ſtaturæ melius eſſe ſi caput declinet in magnitudinem; in ijs

32 *Ex Lop. de Vega in arcad. lib. 3. in tractione quæ incipit, reduſſit labor moſuræ.*

33 *Proclus apud Tiraq. l. 2. comm. n. 45.*

34 *Tiraq. ad l. 2. com. d. n 45. in fin.*

35 *Pet. Mendoza in viridar. lib. 4. problem. 22. verſ. laudant ergo, & verſ. ult. in fin.*

36 *Hipochrat. relatus a Ioan. Huarte in exam. ingen. cap. 6. verſ. por donde.*

37 *Hieron. de Campos in ſilva. var. quæſt. centur. 1. quæſt. 10.*

38 *Ex Ioan. Bapt. Porta, lib. 1. de ſiſonomia.*

39 *Galen. lib. art. med. cap. 13.*

40 *Ex Horta ſup. lib. 1. & lib. 2.*

41 Ex Hyer de Campos supra.

42 Ex Porta d. lib. 1. & 2.

43 Ex Hieron. Cortes in Secret. nat. 1. aff. de fis. nom. cap. 1.

44 Ex Huarte de S. Ioan. in exam. ing. n. cap. 6. vers. Aristoteles.

45 Ex Porta. & Cortes supra. Et Gaspar. Cardoso in secret. natur. 2. p. secreto 52.

46 Aretin. in princip. inst. de his qui sunt sui, vel al. jur.

47 Bart. in l. fin. §. fin. ff. de legat. 3.

ijs autem qui maioris sunt staturæ, si declinet in parvitatem, sic enim moderata quantitas invenitur, quà rationalis anima bene operetur [44]. Frons lata, elevata, vel rotunda, & in extremo temporum sine pilis. Supercilia flava, parùm pilosa; & in arcum. Oculi mediocres, quasi nigri, & lucidi. Aures parvæ, tenues, & sculpitæ. Nasus elevatus, & in fine planus. Labia subtilia; os mediocre. Dentes inæquales, licet non bene compositi. Lingua subtilis. Vox firma, clara, & expedita. Risus, & planctus rarus. Mentum acutum, & aliquantum carnosum. Facies mediocris, gracilis, & aliquantulum colorata. Collum crassum, & breve. Scapulæ delicatæ, & non elevatæ, imo in intus curvæ. Dorsum gracile. Venter mediocris. Pectus angustum. Brachia delicata, subtilia, & mollia; manus graciles; digiti in sursum inflexi: Crura subtilia, & parum pilosa; pedes bene formati [45].

Tarditatem indicant signa contraria prædictis, cum contrariorum sit eadem disciplina [46]; & quod operatur propositum in proposito, operatur oppositum in oppositio [47]. 11

Sed cum sit pene impossibile relata signa simul invenire, judicium debet fieri de maioribus, & fortioribus signis, qualia sunt quæ in locis principalioribus videmus; sunt autem loci principaliores caput, (quia cerebrum continet principium motuum, & sensuum) & loci qui capiti sunt magis vicini; videlicet oculi qui secundum Galen. sunt pars cerebri; nasus, facies, ubi est totus homo, quia ibi 12

est

ibi Regia rationis; collum, pectus, quod eſt ſedes cordis, ſubjectum omnium ſenſuum, poſt iſtos crura, & pedes; qui ſunt inſtrumenta motus, & ſenſus; poſtremò venter; argumentando à pluribus ſignis quæ inter ſe conveniunt [48].

48 *Ex Porta de phiſionom. lib. 1.*

QVALITAS VI.

Ætas.

1 ARs longa, vita brevis[1], *ideo*, tum propter vitæ brevitatem, rerumque multitudinem, tum propter naturæ ſtatum, aptior nobis videtur ad diſcendum pueritia, quam nulla alia humanæ vitæ ætas; *quia*, ob innatam humiditatem, rebus percipiendis aptiſſima[2].

1 *Hipocrat. lib. 1. aphor. 1.*

2 *P. Franc. Mendoça in virid. lib. 4. problm. 20.*

2 *Doctor autem debet eſſe in adoleſcentiâ*; hanc partem ſequitur apertè Galen. oratione, quâ ad artes perdiſcendas excitat, ubi docet, eo maximè tempore incumbendum eſſe ſcientiis, quo formoſiſſima noſtra (ut ille loquitur) cernuntur corpora, id eſt adultâ & confirmatâ jam ætate, cum virtus corporis viget; probatur verò hæc opinio, quia ſtudium tunc maximè opportunum eſt cum natura ad operandum exiſtit fortior, ad perſcrutandum promptior, ad intelligendum paratior, ſed hoc in adultâ ætate potiſſimùm contingit, in qua potentiæ ad exequenda ſua munia magis ſunt diſpoſi-

tæ; hæc igitur ætas eſt accommodatior[3], & quanto juniores, tanto perſpicaciores[4]. *Alia eſt ratio quod* juvenes gloriâ cupidi utuntur nimiâ diligentiâ[5]; *proinde* ſapientia non numeratur annis[6].

Sic quidam filius Accurtij voluit fieri doctor in 17. anno[7], qua ætate, aut paulò maiore fertur Nerva filius & publicè de jure reſponſitaſſe[8]. Celſus adoleſcens ſcipſit[9]; Papinianus cujus ingenium tantum extollitur ab Imperatore in l. cum acutiſſimi l. de fidei commiſſ. & alibi ſæpe, tamen mortuus eſt juvenis, ſcilicet ætatis annorum 37. Bald. in 17. anno repetiit l. centum Capuæ. Paul. de Caſtr. in l. ante ſententiæ C. quo. appe. non recip. dicit, quod miratur quod Speculator in juventute ſuâ compoſuerit illud opus quod eſt quid miraculoſum, & eſt pater practicæ Romanæ: & Bart. in 25. anno compoſuit illam ſubtiliſſimam repetitionem, l. ſi is qui pro emptore ff. de uſu cap. Daniel adhuc puer ſenes judicavit; Salomon juvenis fecit judicium de quo in cap. afferte de præſumpt.[10] Avicena 18 ætatis anno erat perfectiſſimus in omnibus ſcientijs[11]; alia plura exempla dici poſſent, ut refert Cacialup. in l. ſi qua illuſtris C. ad Orfic. col. 17. dum loquitur detractat legitimationum[12].

3

4 Senectus propter potentiarum debilitatem ad perdiſcendum inepta[13] *quia* ſenectuti ineſt oblivio profunda[14]. *Item ad diſcurrendum*; *quia* in ſenibus non vigent vires ingenii prout in juvenibus; ſecundùm Catonem, & acumen ingenii multum operatur[15]. Item inepta ad judicandum; *quia* antiqui

3 *Mendoça ſupr.*

4 *Gloſa verbo ſi filium in fin. in l. Gallus de lib. & poſth.*

5 *Neviſan. lib. 5 ſilv. nupt. n. 12.*

6 *Neviſan. ſup. n. 11.*

7 *Joan. Fab. in §. fin. in fin. Inſt. qui & quib. ex cauſ. man. nonpoſ.*

8 *L. 1. §. initium ff. de poſtul.*

9 *L. ſi ſervum 91. §. ſequitur ff. de verbor.*

10 *Neviſan. ſup. ex n. 13. uſque ad 17.*

11 *Ex Ioan. Sorapan. in medicin. Hiſp. reſp. 11. pag. mihi 102. in fin.*

12 *Neviſan. ſup. n. 16.*

13 *Mendoça ſupra.*

antiqui ſunt deſides, & pigri; & etiam quandoque confidentes in ſcientiâ, & experientiâ ſuâ non curant quærere allegationes[16]; ſic Bald. in lecturâ ſuâ decretalium dicit miranda & ſingularia, q' n' probat, nec legibus, nec rationibus, & plerunque malè allegat, quia plurimùm confidebat de ſcientiâ ſuâ, quia erat antiquus[17]. Sola reipublicæ gubernacula, (*quæ ſtudio non indigent*) ſenioribus debentur; qui obtinent experimentum longo tempore acquiſitum[18]; *in hoc*, ætate maturi meliùs ſapere judicantur, quia ſenes centibus membris, & corporalibus ſenſibus emolitis, proximâ parte in conſilium tranſeunt, ubi dum mens ampliùs occupatur, robuſtior virtute adunationis efficitur[19]; *ſic procedit illud:* in antiquis eſt ſapientia, & in multo tempore prudentia[20]; *& ſimilia*; *dummodo non ſint decrepiti*; *quia* quotidie videmus, & experimur, quod in ſenibus diminuitur ſenſus; & quod nihil differunt ſenes à pueris, niſi quod rugoſiores, & plures enumerant annales quàm pueri[21].

5 *Sed* omnis ætatis homines ſcholla admittit[22], quia nulla ætas ſera ad diſcendum, ſiquidem, ut præclarè cecinit Horat.[23].

Nemo adeo ſerus eſt qui non miteſcere poſſit,
Si modò culturæ patientem accommodet aurem[24].

De quo in 22. *qualitate n.* 2.

14 *Div. Chryſoſt. in Epiſt. Pauli ad Tit. homil.* 4.

15 *Neviſan. ſup. n.* 17.

16 *Neviſan. n.* 12.

17 *Neviſan. n.* 25. *ad fin.*

18 *Averr. in lib. Plat. de rep. tract.* 1.

19 *Caſſiod. lib. de anima.*

20 *Iob. cap.* 12. & 32.

21 *Neviſan ſup. n.* 17. & 19.

22 *Neviſan. n.* 56.

23 *Mendoça ſupr.*

24 *Horat. lib.* 1. *Epiſt.* 1.

QVALITAS VII.

Divitiæ.

1 *Auth. habita C. ne filius pro patre.*

2 *Eccleſiaſt. cap. 4*

3 *Horat. lib. 3. Ode 24.*

4 *L. palam 43. §. non eſt. ff. de vit. nupt.*

5 *L. reſcripto 6. ff. de muner. & honor.*

6 *Gloſa ſuper Div. Paul. Theſſ. 5. ſuper illo rogamus autem vos.*

7 *Gartia de nobil. gloſ. 28. §. 3. n. 2. in princ.*

8 *Eccleſiaſt. 7. verſ. 5.*

9 *Iſaiæ 8.*

10 *Cacialup. de modo ſtud. docum. 4. ad fin.*

Scholaſtici facti de divitibus pauperes ſemetipſos exinaniunt [1]; *quæro tamen quis doctor perfectus, dives aut pauper?* 1

Contra pauperem ſtat, quod vita pauperis eſt in cogitatione victus [2]; *unde* 2

Magnum pauperies opprobrium jubet
Quidvis & facere, & pati,
Virtutiſque viam deſerit arduæ [3].

Nec deſuit qui obtentu paupertatis turpiſſimam vitam elegit [4]. *Quare* reſcripto divorum fratrum ad Rutilium Luppum ita declaratur; ſi ita quidam tenues, & exhauſti ſunt, ut non modò publicis honoribus pares non ſint, ſed & vix de ſuo victum ſuſtinere poſſint; & minus utile, & nequaquam honeſtum eſt talibus mandari magiſtratum [5].

Adverſus divitem arguitur; quod divitiæ negligentiam pariunt [6]; divitiæ amplæ rarò virtutis ſunt comites [7]; cor ſapientum ubi triſtitia eſt; cor ſtultorum ubi lætitia [8]; vexatio dat intellectum [9]; *unde* Cardin. Mediola. in procem. clem. dicit, paupertatem eſſe unam ex clavibus per quas intramus januam ſapientiæ [10]; quapropter Crates ille Thebanus, homo quondam ditiſſimus, cum ad philo-

philoſophandum Athenas pergeret, magnum auri pondus abjecit, neque putavit ſe ſimul poſſe, & virtutes, & divitias poſſidere [11], etenim verè philoſophantes pecunias contemnunt [12]; *ſic* Sabino nec amplæ facultates fuerunt, ſed plurimum à ſuis auditoribus ſuſtentatus eſt [13].

4 *Dic* quod extrema ſunt vitioſa [14]; *nam* ſicut divitiæ negligentiam pariunt, ita egeſtas, dum ſaturari quæritur [15]; *quare* inter utrunque vola [16]; *habeat doctor* divitias cum temperamento, dummodò neceſſaria adſint; ut inquit Philoſophus decimo Ethicorum [17].

5 *Sed quid ex duobus extremis? divitem eligo*; *tum quia ultra notata n. 2. divitiæ ſerenant animum*, anima autem quieſcendo fit ſapiens [18]; *tum quia* hodie nemo niſi dives honore dignus reputatur [19].

In pretio pretium nunc eſt, dat cenſus honores,
Cenſus amicitias, pauper ubique jacet [20].
Quantum quiſque ſuâ nummorum ſervat in arcâ,
Tantum habet & fidei [21].
Virtus, fama, decus, divina, humanaque pulchris
Divitiis parent; quas qui conſtruxerit ille
Clarus erit, fortis, juſtus, ſapiens, etiam & Rex
Et quidquid volet [22].

Dives locutus eſt, & omnes tacuerunt & verbum illius uſque ad nubes perducent; Pauper locutus eſt, & dicunt quis eſt hic? etſi offenderit ſubvertent illum [23]. *Fateor hæc procedere, à mundi vanitate*; *tamen*, quia finis doctorum eſt ut adſint qui jura

11 *Cap. gloria verſic. Crates. 12. q. 2.*
12 *L. in honoribus 8. §. pen. ff. de vacat. & muner.*
13 *L. 2. §. ergo Sabino ff. de orig. jur.*
15 *Gloſa ſuper Paul ſupra.*
16 *Ovid. Met. lib. 8. fab. 3.*
17 *Cacialup. ſupr.*
18 *P. Mendoça in viridar. lib. 4. problem. 21. verſ. altera ad fin.*
19 *Div. Ambroſ. lib. 2. offic.*
20 *Ovid. 1. Faſt.*
21 *Juvenal.*
22 *Horat. lib. 2. Serm Satyra 3.*
23 *Eccleſiaſt. cap. 13. verſ. 28. & 29.*

exerceant, & Rempublicam regant [24], & in magiſtratu non modò judicium, prudentia, virtus, & regendi, ac judicandi peritia requiritur, ſed præter hæc omnia decoris cujuſdam, et ſplendoris publici habenda eſt ratio [25]; *ideo divitem antepono*; *nam* opes pariunt potentiam, potentia autem dignitatem et juſtam prælationem [26], *unde* datâ paritate temporis et gradus inter doctores habetur conſideratio divitiarum; quia duo vincula magis ſtringunt [27].

Scias tandem quod ſicut divitiæ ſunt impedimenta improbis, ita probis ſunt adjumenta virtutis [28]. 6

24 *Gratian. diſcept. tom. 1. cap 186. n. 11.*

25 *Tiber. Decian. tract. crimin. lib. 3 cap. 11. n. 11.*

26 *Menchaca contro. illuſtr. in præfat. n. 77.*

27 *Caſſan. in catal. p. 10. conſider. 35.*

28 *Div. Ambroſ. relatus a Bobadilla Polit. lib. 1. cap. 11. n. 24. in margine. g.*

QVALITAS VIII.

Virtus.

OMnia in ſe habet, omnia adſunt bona, quem penes eſt virtus [1]; *nam certum eſt*, Deum proniorem eſſe in eos qui maximè illum colunt [2]. *Vnde* quo maior eſt vis eloquentiæ eò eſt magis probitate jungenda; probitatis expertibus ſi dicendi copiam tradiderimus, non eos quidem oratores effecerimus, ſed furentibus quædam arma dederimus. Vetus illa doctrina eadem videtur et rectè faciendi, et benedicendi: magiſtra, neque disjuncti doctores ſed iidem erant vivendi præceptores, atque dicendi [3]; anima juſti aliquando magis videt, 1

1 *Plaut. Amph.*

2 *Ariſt. Rhet. ad Alex.*

3 *Tull. 3. de Orator*

videt, quam ſeptem ſpeculatores [4]; in malevolam *autem* animam non introibit ſapientia [5].

2 *Oportet igitur* priùs animas, et poſtea linguas fieri eruditas [6]; *& doctor* non confidat in ingenii perſpicaciâ, et capacitate; ſtudii aſſiduitate, et memoriæ tenacitate, ſed in eo ſpem ponat, qui ſcientiarum Dominus eſt, in quo ſtant omnes theſauri ſapientiæ abſconditi; nam ſcriptū eſt qui confidunt in Domino intelligent veritatem; ſuperbis autem Deus reſiſtit. Imprimiſq; bene, et diligenter preparet animam ſuam, confitendo peccata ſua integrè; & ſatisfaciendo pro commiſſis, ut ſic Spiritus Sancti gratia omnē habens virtutē, et omnem ſcientiam inveniat receptaculū mundum, et tribuat plenam, perfectamque ſcientiam; *nam* qui ad quamvis ſcientiam approbatam tanſeunt, et die noctuque torquentur, in uanum laborant, niſi Dei gratiam habeant ſecum coadjutricem [7].

4 *In Act. cap. 5.*

5 *Sap. c. 1. v. 4.*

6 *§. Illud in proœm. ff.*

7 *Cacialup. de modo ſtud. doctm. 1. a princ.*

QVALITAS IX.

Mores.

1 MAgiſtros ſtudiorum, Doctoreſque excellere oportet moribus primùm, deinde facundia [1], *quia* bonus homo de bono theſauro cordis ſui profert bonum, et malus homo de malo theſauro profert malum [2]; *&* veriſimile, eſt malum virum malè jura adminiſtrare [3]. Nemo

1 *L. Magiſtros 7 C. de profeſſor. lib. 10.*

2 *Luc. cap. 6.*

3 *Theoton in Sent. elegiac.*

Nemo audeat ex iis qui legitima peragunt ſtudia indignos, & peſſimos (imo ſerviles, & quorum effectus injuria eſt) ludos exercere [4]; non ita à naturâ generati ſumus, ut ad ludum & jocum facti eſſe videamur, ſed ad ſeveritatem potius, & ad quædam ſtudia graviora, atque maiora [5]; *& ob multa*, ludus eſt maximè prohibitus ſcholaribus, & doctoribus [6]. *Et* etiam prohibetur inſpectio [7], *&* animi vitium eſt ſi ludos aſſiduè ſpectare velint [8]; *Tamen* ad relaxationem animi, & quietem corporis, quod continuè laborare non poteſt, licitum eſt uti ludo honeſto nemini nocivo, congruo tempori, & perſonæ, accedentibus aliis debitis circunſtantiis; ſcilicet temperatè adeo, ut non tollatur totaliter animæ gravitas, vel reſolvatur; & ſic utens ludo dici poteſt urbanus, jucundus, feſtivus. Hinc ego conſuevi allegare quod qui mediocritatem in jocando ſervat, hic comes, ſive urbanus eſt; qui omnino deficit, aut abhorret, hic ſubruſticus eſt; qui modum excedit, hic ſcurra. Eſt ratio hujus concluſionis, quia ludus fit propter delectationem, delectatio propter quietem, quies propter operationem; Proinde delectatio repellit triſtitiam, & contra animæ fatigationem oportet remedium adhibere, hoc eſt aliqualem delectationem; hinc Seneca de tranquillitate animi ſcribit, Socrates cum parvulis ludere non erubeſcebat, & Cato etiam laxabat animum curis publicis fatigatum [9]. Scævola juris conſultus, ut ait Valerius in rubricâ de ocio, optimè pilâ luſit, qui in hoc ludo animum ſuum occupatum forenſibus miniſteriis,

4 §. *Illud vero proxm. ff.*

5 *Circer. 1. offic.*

6 *Par. de Puteo, de ludo n. 11. verſic. ludus.*

7 *Ex Put. ſup. n. 20. verſic. an mutuum. Et ex Cacia. de ludo n. 32. verſic. ſeptima quæſtio.*

8 *L. animi 65. ff. de ædil. edict.*

De hac ratione vide infra 20. Qualit.

9 *Stephan. Coſta tract. de ludo §. 1. n. 3. & 4.*

riis ſolebat transferre; qui etiam luſit aleâ, causâ recreationis; etiam Socrates, cui nulla pars ſapientiæ obſcœna fuit, luſit cum pueris interpoſitâ arundine cruribus ſuis [10]; & quando ludus eſt permiſſus, inſpectio etiam non eſt prohibita [11].

Quæſtio eſt qui ſint ludi liciti, & permiſſi, & qui prohibiti ſolent dici [12]? *dic* quod triplex eſt ludorũ materies: ſcilicet ſolius fortunæ, & iſte eſt prohibitus, quia eſt ſtultum ſubmittere ſe viribus; fortunæ eſt ludus qui conſiſtit in peritiâ, & induſtriâ, ſeu in virtute, vel in robore corporis, & iſte eſt permiſſus; mixtus autem ludus, tabularum, & ſimilium eſt prohibitus, niſi pro convivio [13]; quando fieret gratiâ recreationis, licet ergo ſcholaribus, aut aliis aliquando ludere ad ludos, qui nituntur partim fortunâ, & partim ingenio [14]. *Non vero probo quod Cacialupus dicit quod* licet unum hœdum, vel par caponum gratiâ recreationis futuræ in convivio ludere ad taxillos [15], quia doctores ludentes ad dados ſunt, infames, *&* dicunt quidam, hunc ludum eſſe contra bonos mores, propter quod videtur quod ſit turpis [16]. *Etiam* ad ludos ſui naturâ permiſſos non licet ludere avaritiæ causâ; quæ malorum omnium eſt radix [17], *ſed* ad relaxationem animi, & quietem corporis [18]. *Addo* de ludo ſcachorum (*quamvis* in ingenio totaliter conſiſtente [19]) quod eſt peſtilens ſcholaribus quia inebriantur in ludo, & tempus perdunt, quo nihil carius [20]; *ſicut dicitur* non eſſe permiſſum clericis, quippè multum diſtrahuntur à cultu divinorum, & propter multum tempus quod conſumitur in eo [21].

10 *Par. de Puteo ſupra. n.8.*

11 *Eſtephan. Coſſ. ſupra art.2. n.27.*

12 *Cacialup. ſupr. n.4. verſic. quarta quæſtio in princ.*

13 *Put. ſup.n.11.*

14 *Cacialup. ſupr. verſic. reſtat. n.26.*

15 *Cacialup. ubi prox.*

16 *Put. ſup. verſic. ludus eſt maximè n.12. & verſic.ludus honoris, n.9.*

17 *Put. ſup. n.13*

18 *Eſtephan. Coſſ. ſup. §.1. n.3.*

19 *Eſtephan. Coſſ. ſupr. art.2. n.23.*

20 *Put. ſup. ante n.12.*

21 *Cacialup. ſup. n.27.*

Specialiter caveat ſtudens a Venere (quo vitio 3
conſueverunt facilè ſtudioſi inquinari;) cum per
tale vitium ratio, & intellectus tanquam ſuperio-
res partes mentis confundantur, ſenſualitate quæ
eſt inferior pars) attrahente & prædominante [22];
unde, ut veneno occiditur corpus, ſic animus ma-
larum mulierum converſatione [23], & fieri nullo
modo poteſt, ut animus libidini deditus literis o-
peram dare poſſit [24], quia duo alia non ſunt in re-
bus ita oppoſita, quam ſint voluptas, & ſcientia [25].
Sic mulieres apoſtatare faciunt ſapientes, & argu-
ent ſenſatos [26].

Sit pudentiſſimus nam qui pudore non afficitur 4
eorum quæ ſunt pudenda, intellectum non habet [27].

Ne ſit ſuperbus, quia ubi fuerit ſuperbia, ibi erit, 5
& contumelia, ubi autem eſt humilitas, ibi & ſa-
pientia [28].

Non armigerus, doctorum enim arma ſunt codi- 6
ces, & leges [29].

Nec vagabundus, quia varicoſus ſanus non eſt, & 7
modò huc, modò illuc ut ſtultus vadit [30].

In inceſſu autem debet eſſe ornatus, ut gravitate 8
itineris mentis maturitatem oſtendat; incompo-
ſitio enim corporis (ut Auguſtinus ait) inæqualí-
tatem indicat mentis; unde hiſtoriographus ille
cum ejus mutabilitatem deſcriberet, cujus conſci-
entia excita curis mentem vaſtabat, inter cætera
hoc etiam notabile judicavit, dicens; citus modò,
& modò tardùs inceſſus [31].

Non velis rerum quicquam laudare tuarum [32]; 9
quia laus in ore proprio vileſcit [33], laudet te alie-
nus,

22 *Cacialup. de modo ſtud. docum. 1.*

23 *Gloſ. verbo, venenu in l. 1. §. de natur. liber.*

24 *Tul. in orat. pro Marco Cel.*

25 *Philon. Hebr. in princ. oper.*

26 *Eccleſioſtici 19. verſ. 2.*

27 *Huarte in exa. ingen. ex Ariſt. tot. de anim. cap. 4. topi.*

28 *Prov. 11. v. 2.*

29 *Menoch. de arbitr. lib. 2. cent. 4. caſu 394. n. 79.*

30 *L. varicoſus So, & ibi gloſa ff. de adil. edicto.*

31 *Cap. fin. 41. diſt.*

32 *Cato apud Roſred. in 2. quæſt. Sabbatina. n. 3.*

33 *Seneca.*

nus, & non os tuum; extraneus, & non labia tua[34].

10 Noli verboſus eſſe[35], *nam* in multiloquio non deerit peccatum, qui autem moderatur labia ſua prudentiſſimus eſt[36]; qui moderatur ſermones ſuos doctus & prudens eſt, & pretioſi ſpiritus vir eruditus; ſtultus quoque ſi tacuerit ſapiens reputabitur, & ſi compreſſerit labia ſua, intelligens[37].

Cum tacet haud quicquam differt ſapientibus amens;

Stultitiæ eſt index linguaque, voxque ſuæ[38].

Sic olim Solon Philoſophus ille ſapientiſſimus, cum in frequenti quodam hominum conventu multis multa loquentibus, ipſe verò nihil diceret, interrogatus à Periandro, utrum ob verborum inopiam, an quia ſtultus eſſet taceret? reſpondit neminem ſtultum tacere poſſe: ſic etiam divinus ille Plato interrogatus per quid cognóſcerentur homines? reſpondit, homines, & vaſa figula ſimili modo probari, hæc quidem ex ſono; illos vero ex ſermone facilè cognoſci. Quinimo rectè etiam Zeno Stoicorum Philoſophorum Princeps, cuidam inepta, & nihil ad rem loquenti; ſic dixit: idcirco aures habemus duas, & os unum, uti plura audiamus; loquamur pauca, affirmat Diogenes Laertius de vitâ Philoſophorum[39]. *Tandem*, verbis utendum, ſicut veſtibus; quarum unas recondimus, alias oſtentamus[40].

11 Præter hæc ſtudioſus ſummâ curâ caveat ne iracundiâ, vel ſtomachatione incaleſcat; nam, ut inquit Cato, impedit ira animum ne poſſit cernere verum; id etiam Fabius monet quòd nullus ra-

34 *Proverb. cap. 27. verſ. 2.*

35 *Eccleſ. 7. v. 15.*

36 *Proverb. 10. verſ. 19.*

37 *Proverb. cap. 17. verſ. 27. & 28.*

38 *Alciat. lib. 1. emb. em. 3.*

39 *Sebaſtian. Stecamber in com. ad d. emblem. 3. Alciat.*

40 *Ex Franc. Gurmend. in doctrin. princip. lib. 1. c. 6. fol. mihi 21.*

tioni magis obſtet affectus; quodque extra cauſam ferat, & Cicerone teſte, nihil cum irâ rectè fieri, nihil conſideratè poteſt[41]; *ergo* ne ſis velox ad iraſcendum: quia ira in ſinu ſtulti requieſcit[42]; fatuus ſtatim indicat iram ſuam, qui autem diſſimulat injuriam callidus eſt[43]: nec judex iratus poteſt dici juſtus[44].

41 *Everard. in præambulâ argum. verſic. none.*

42 *Eccleſiaſtes, c. 7. v. 10.*

43 *Proverb. 12. verſ. 16.*

44 *Ex Iulio Strozzi in tragediâ l' Erotilla actu 3. Scena 2. poſt med. Poliandrus.*

Vtque totum dicamus, ſtudioſis ſapientiæ ita vivendum eſt, ut à venereis rebus, ab illecebris, ventris & gutturis, ab immodeſto corporis cultu & ornatu; ab innanibus negotiis ludorum, à torpore ſomni, atque pigritiæ, ab æmulatione, obtrectatione, invidentiâ, ab honorum, poteſtatumque ambitionibus, ab ipſius etiam laudis immodicâ cupiditate ſe abſtineant; amorem autem pecuniæ totius ſuæ ſpei certiſſimum venenum eſſe credant: nihil enerviter faciant; nihil audacter; inimicitias vitent cautiſſimè; ferant æquiſſimè, finiant citiſſimè, in omni verò contractu, converſationeque cum hominibus ſatis eſt ſervare hoc unum vulgare proverbium, nemini faciant quod pati nolint. Rempublicam nolint adminiſtrare niſi perfecti; perfici autem vel intra Senatoriam ætatem feſtinent, vel certè intra juventutem. Sed quiſquis ſerò ad iſta ſe convertit non arbitretur nihil ſibi eſſe præceptum, nam iſta utique facilius adultâ ætate ſervabit. In omni autem vitâ, loco, tempore; amicos aut habeant, aut habere inſtent, obſequantur dignis etiam non hoc expectantibus; ſuperbos minus curent; minimè ſint; Aptè, congruenterque vivant. Deum colant, cogitent, quærant ſpe, fide,

fide, charitate ſubnixi; optent tranquillitatem, atque certum curſum ſtudiis ſuis, omniumque ſociorum; & ſibi quiſque poſcat mentem bonam paratamque vitam [44].

44 *Div. Auguſt. de ordine contra Academicos, cap. 8.*

QVALITAS X.

Alimenta.

1 CVm animi mores corporis inſuetudinem inſequantur [1], *utendum alimentis boni temperamenti*; *ut ſunt* gallinarum carnes, gallorumque gallinaceorum, tum phaſianarum avium, perdicum, columbarum, attagenum, turturum, turdorum, merularum, & paſſerculorum omnium; piſciumque ad hæc ſaxatilium, litoralium que, & pelagiorum, & gubiorum, & murenæ, & bugloſæ, & aſelorum; breviterque piſcium omnium, quicunque nullam inter edendum nec vicciditatem, nec ſaporis fœditatem, nec inſuavitatem repræſentant [2]. *Ordinarius verò cibus ſit caro arietis*, eſt enim caro vervicina, ſeu arietina bene digeſtiva, & nutritiva, & generat bonum ſanguinem, & maximè vervex qui eſt juvenis, & caſtratus, ſecundùm medicos [3]. *Sed ego* (ſimplicitate legibus amicâ amplexâ [4]) *caverem ſolùm ab immodico caſeo, oleo, cepis, & oleis*, quia iſta cibaria, & alia groſſiora non conveniunt judicibus [5].

1 *Galen. lib. quod animi mores.*

2 *Galen. de cibis boni & mali ſucci, cap. 3.*

3 *Ioan. de Platea in l. 1. c. erog. mil. an. lib. 10.*

4 *§. Cæterum Inſt. de legit. agnat ſucceſſ.*

5 *Putem de ſindicatu verbo, poteſtas, cap. 2. n. 7. in fine.*

Sicut aër temperatus, ita & ſaluber aqua eſt in-[2]
quirenda, ex his enim maximè pendet ſanitas corporum, quæ ſæpius in uſum hominũ aſſumuntur[6]; aquæ verò bonitas probatur ex aſpectu incolarum, ſi ſint corpore robuſti, colore nitidi; non gibboſi, non ſtrumoſi, non vitiati cruribus, non lippis oculis, & non fatui[7].

Vinum moderatè hauſtum mentem acuit[8]; qui [3]
robuſti ſunt habitu, & labori dediti vino nigro craſſioris ſubſtantiæ uti tenentur; at qui vitam degunt ſedentariam uinum tenue, & album bibant[9]. Sed ab ebrietate omnes diligenter abſtineant, unde vinum ſibi temperent, & ſe à vino; cum ebrietas & mentis inducat exilium, & libidinis provocet incentivum[10]; luxurioſa res vinum immodicum & tumultuoſa, ebrietas, omnis qui cum his miſcetur non erit ſapiens[11]; *unde* Deus qui ſciret quòd vinum ſobriè potatum ſanitatem daret, augeret prudentiam; immodicè ſumptum ad vitia cauſas daret; creaturam dedit, & copiam humano arbitrio reſervavit; ut parſimonia naturæ eſſet magiſterium ſobrietatis; abundantia tamen noxium lapſum tumulentum ſibi adſcriberet[12].

Suadeo, ut mutuas commeſſationes fugiatis[13]; [4]
ſatietas tum corporis robur, tum animi minuit fortitudinem[14]; & hinc eſt quod pinguis venter tenuem ſenſum non gignit[15]; *ac* homines qui gulæ, ac ventri ſtudent nunquam benevalere, aut longævos eſſe poſſe; animaſque eorum nimio ſanguine, nimiâque ſaginâ ita impediri, ac ſi luto involutæ eſſent; idcircò nihil tenue, nihilque cœleſte meditari,

6 *Div. Thom. lib. 1. de reg. Princ. cap. 2.*

7 *Maſcard. de probat. concluſ. 122. n. 1. vol. 1.*

8 *Ex Ariſt. P. Mendoça in viridar. lib. 4. problem. 21. ver. altera.*

9 *Mercat. lib. 1. inſt. 2.*

10 *Cap. a Crapula 14. de vita, & honeſt. diricor.*

11 *Cap. luxurioſa 35. diſt.*

12 *Div. Ambroſ. 3. examer.*

13 *Cacialup. de modo ſtud. docum. 1. verſic. caveat a Crapula.*

14 *Ex Div. Chryſoſt. ſup. Ioan. homil. 21.*

15 *Cacialup. ſupr.*

meditari, ſed de patinis ac ventris ingluvie ſemper cogitare[16]. *At* experientiâ noſcitur reprimentes appetitum in comedendo p'us valere corpore, & ſubtilitate ingenii [17], eſt præterea qui ſcribit Bartolum, ad pondus comedere ſolitum fuiſſe, ut intellectum haberet pariter diſpoſitum, & nunquam alteratum; quod non ridebit qui Italicorum profeſſorum in ingenio fovendo curam & ſtudium cognitum habet [18].

16 *Patritius de rep. lib. 5. tit. 8. in fine.*

17 *Ex Joan. Serapaa. in medicina Hiſpana, cap. 2. pag. mihi 18. in fine.*

18 *Ioan Fichard. in vita Iuriſconſultorum, in vita Bartoli.*

QVALITAS XI.

Ornatus.

1 DOctores togati, & ornati incedant, ut per illa dignitas doctoratus appareat [1]; talis enim primâ facie *quis* præſumitur qualem eum indicant veſtes eſſe; ſæpè, maximè inter ignotos, veſtis eſt cauſa honoris; juxta illud; hunc homines decorent, quem veſtimenta decorant;

Vir bene veſtitus pro Veſtibus eſſe peritus
Creditur à mille, quamvis idiota ſit ille [2].

Item quia in doctore adeſt majeſtas propter officium, debet incedere in formâ, & honorificentiâ, ut habeatur in maiori culmine [3] unde Seneca ait uxori Neronis: indue te delicatè, chariſſima, non propter te, ſed propter honorem imperii [4].

1 *Gloſa verbo dignitatem ad fin. in cap. ut Apoſtolicæ de privileg. in 6.*

2 *Speculator tit. de advocato §. ſequitur n. 1. & 3.*

3 *Bobadilla in polit. lib. 1. cap. 3. n. 44. & 45. in marg. h.*

4 *Specul. ſupra n. 1. Palac. Rub. in rubr. de donat. §. 11. n. 10. in fin.*

Diſſolutos

Diſſolutos autem, & fractos in veſtibus inceſſus 2
non recipimus [5], nam incompoſitio corporis inæqualitatem indicat mentis [6].

Si careas veſte, nec ſis veſtitus honeſtè
Nullius es laudis, quamvis ſcis omne quod audis [7].

Nec *tamen* in qualitate pani regularis excedatur 3
modeſtia, nec quæratur quod pretioſius, & ſubtilius, ſed quod utilius valet inveniri [8]; *nam* peſtis efficaciſſima ſtudioſis luxuria veſtium [9]. Debet igitur veſtis eſſe conveniens ſtatui, & ordini, & officio; non diverſi coloris, aut diverſæ partis, non nimiâ brevitate, vel longitudine notanda; non ſericis texturis variata, vel ex variis coloribus ornata; regionis in qua ſunt morem ſervent; hiſcum quibus vivunt ſe conforment. Sed & alio ornatu ſe honeſtè gerant: puta in ſotularibus, frenis, ſellis, pectoralibus, calcaribus, fibulis, corrigiis, & aliis ornamentis [10]. Fugiant maximè ab uſu meliorum veſtium diebus feſtivis, quam diebus aliis, quia eſt quid ruſticum; unde [11] Diogenes conſpicatus Lacædemone peregrinum ſe ad diem feſtum ambitioſiſſimè componentem, quid, inquit, bono viro nonnè omnis feſtus eſt dies [12]?

Sic debent cavere à capillorum affectuoſo ornatu, eſt enim effœminata res; & à ſimulatione coloris in capillis; qui in capillis infidus eſt, qualem in negotiis remur futurum? Archidamus Rex Macedoniæ indignatus in Ceum ait [13]: quid hic 4
ſani

5 *Cap. parcimoniam 41. diſt.*

6 *Div. Auguſt. relatus in cap. fin. 41. diſt.*

7 *Specul. ſupra n. 1.*

8 *Clement. 1. §. 1. de ſtatu monac.*

9 *Cacialup. de modo ſtud. docum. 4. ad fin.*

10 *Specul. ſupra n. 2. 4. & 5.*

11 *Ex Bobadilla ſupra n. 44.*

12 *Bruſon. in Facet. lib. 7. cap. 12.*

13 *Ex Bobadilla ſupra n. 48. & ibi in marg. 1.*

ſani dicet, cujus non ſolùm animus, verum etiam caput fucis contaminatum eſt [14].

14 *Ælian. lib. 8. var. hiſtor.*

5 *Idem de ornatu domus, in nullo tamen nimis curioſi futuri*; *nam* qui domum prolixè componunt; & qui ſunt ita politi, & expoliti ut pilis pallii, & rugis veſtium offendantur, habent certam imaginativæ differentiam memoriæ, & ingenio valdè contrariam [15].

15 *Ex Ioanne Huarte in exam. ingen.*

6 *In librorum ornatu ſciant*, quod liber digeſti veteris (propter puritatem, & ſimplicitatem veteris juris, & naturalis, ſaltem ſecundarii, unde originem ſumpſerunt contractus, & placitandi uſus qui in eo continentur) ſolet albâ pelle, puroque cooperto tegi. Digeſtum Infortiati ſolet nigrâ pelle veſtiri, quia de cauſis hæreditariis, & bonis defunctorum tractat, quo eventu lugubris veſtis, hoc eſt nigra, eligi debet. Digeſtum novum tractans de criminibus & delictis, & eorum pœnis, ideo rubeâ, & ſanguineâ veſte induitur. Codex liber novior, & recentior quàm leges digeſtorum, ideo floridâ, & viridi veſte induitur. Volumen quia partim codicis, & novarum conſtitutionum, & partim etiam quaſdam pœnales, & fiſcales ſanctiones continet, & in nonnullis locis pœnam tranſgreſſoribus irrogat, idcircò, bipartitâ veſte, viridi puta, & rubeâ coloratus incedit [16]. *Sed hæc omittendo, conſulo Doctorem quod in medio librorum Chriſti crucifixi habeat imaginem, exemplo Sancti Bonaventuræ*, cujus ſanè præcellentis doctrinæ non ſolùm vim, ſed copiam cum Sanctus Thomas admiraretur, ipſum convenit, à quo ſibi bibliothecam

17 *Sebaſt. Brant. in expoſit. tit. in princ. poſt præfat.*

thecam oſtendi petiit unde tam multiplicem, atque adeo magnam eruditionis ubertatem hauriret; Is verò Chriſti Domini crucifixi imaginem demonſtravit, è quo fonte uberrimo ſe accipere profeſſus eſt quidquid vel legeret, vel ſcriberet [17].

17 *Petr. Galeſin. in vita S. Bonæ Vent. cap. 8.*

QVALITAS XII.

Unicæ ſcientiæ incumbendum; & quomodo intelligatur.

1 Vnuſquiſque ſit contentus arte ſuâ, nec inquietetur diſcendo alienam [1]; pluribus intentus minor eſt ad ſingula ſenſus [2]. *Vt* nemo poteſt duobus Dominis ſervire [3], eſt de rarò contingentibus, quod quis plures ſcientias poſſit habere perfectè, cum vix ad unam ſcientiam quævis longiſſima vita ſufficiat [4]. Vita brevis, ars longa [5]. *Vnde* ita naturâ comparatum eſt, ut ſingulis cauſis ſinguli fines præſcribantur, ſinguliſque individuis ſingula ornamenta ſufficiant, & quæ pluribus facere ſatis poſſunt, in unum minimè conferantur; quantò igitur uni ex re aliquâ per naturam magis accedit, tantò ex aliâ eidem detrahi neceſſe eſt; quo fit, ut ſummum eruditionis gradum in diverſis facultatibus quiſquam aſſequi non poſſit, & in multiplici genere præcellere fruſtra contendat; unius rei ſtudium

1 *Ex Franc. de Fuenſalida in requie anim. cap. 7. poſt med.*

2 *Vulgare.*

3 *Matth. cap. 6.*

4 *Bald. conſ. 412. poſt princ. verſ. in contrarium lib. 1.*

5 *Hipocbr. lib. 1. apbor. 1.*

ſtudium totum hominem poſcit, & ubi quiſque intenderit ejus ingenium valet; ſicut enim ſtomachus variis eduliis ſuffertus, diverſiſque potionibus natans concoquere nihil poteſt, ſic ingenium ad diverſa diſtractum optimam ſui vigoris partem amittit [6].

[6] *Matth. Gribald. de meth. ac rat. ſtud. lib. 1. cap. 2.*

Fortè opponet aliquis Marcum Catonem Portiæ familiæ primum, quem triplici dote inſignem uſque ad ſummum fuiſſe proditum eſt; ſummum ſcilicet oratorem, ſummum juriſconſultum, ac denique ſummum Imperatorem. Verùm ſi cum peritis ſui temporis, aut paulò junioribus conferamus, aliter ſentiemus; fuit enim Marcus Cato in legibus, Gallo Aquilio longè inferior; in orando, Marcum Tullium non æquavit; in re bellicâ, Caio Cæſari minime comparandus [7]; *& quamvis* fuerint viri excellentes in medicinâ, & legibus, prout Joannes & Jacobus de Ravennâ [8]; ad ea potiùs debet adaptari jus quæ & frequenter, & facilè, quàm quæ rarò eveniunt [9].

[7] *Gribald. ſupr.*

[8] *Tuſc. lit. 5. concl. 59. n. 2.*

[9] *L. nam ad ea 5. ff. de legib.*

2 Nolim tamen quenquam facilè exiſtimare variæ lectionis ſtudium à me ita damnari, ut unâ electâ diſciplinâ, reliquas omninò rejiciam. Verùm ſententiam noſtram ſic temperari volumus, cæteras diſciplinas (præter eam in quâ quis excellere contendit) toto ac principali ſtudio non eſſe tractandas, ſed quantum per otium licet: per otium verò licere putamus, ut principali ſtudio nihil omninò, vel ingenii, vel neceſſarii temporis ſubtrahatur [10]; *in hoc enim ſenſu notatur* Cælius Antipater qui plus eloquentiæ, quam ſcientiæ juris operam dedit [11].

[10] *Gribald. ſupra.*

[11] *L. 2. §. poſt hos 1. ff. de origin. jur.*

Proinde, clariſſimi juvenes, ita legibus operam date, ut nullus extraneus actus veſtra ſtudia interrumpat, nulla alterius diſciplinæ libido, (niſi recreationis gratiâ) veſtrum ingenium diſtrahat [12]. Quando autem fieri nequit ut ſeveris ſtudiis perpetuò inſiſtamus, nullâque intermiſſione animum relevemus, id ipſum temporis, quod jucundioris otii causâ ſubtrahimus, liberalibus ſtudiis, atque in probatis autoribus conſumi velim [13]. Non enim ſunt audiendi qui hiſce ſtudiis clamant abſumi tempus importunè, quod ſeverioribus, ac primariis ſcientiis impendendum eſt; his enim, ſi adhibeas modum, tantum abeſt ut fatigent animum, ut etiam alacriorem te reddant ad exquiſitiores contemplationes. Et memineris, iſtas bonæ famæ hirudines ideò vociferari; ut ne quod eis deeſt adſit nobis; at enimverò nobis tam non abeſt quod eis adeſt, quàm adeſt quod non adeſt illis [14].

12 *Gribald. ſupr.*

13 *Gribald. d. lib. 1. cap. 20.*

14 *Jul. Cæſar Scaliger. in poeticâ ad fin. præfat. ad ſilium.*

Quinimò cum pluſquam manifeſtum ſit aliam diſciplinam alii ornamento eſſe, nec lateat campum verſicolore gramine veſtitum, diverſoque floſculorum genere variatum pulchriùs arridere [15]; *plurium diſciplinarum notitiam juriſperito non ſolùm convenientem, ſed aliquando neceſſariam dicemus* in 14. Qualit. n. 7. & Qualit. 15. ex n. 9. *Unde legitur de* Bartolo & Hebraicas literas, & mathemata (quorum uſum ad jus quoque civile in commentariis ſuis induxit) perdiſciſſe, & plurium diſciplinarum, quàm juris civilis peritiam habuiſſe [16]. *Neque hoc impoſſibile, nam* de Socrate, Platone, Ariſtotele, Auguſtino Sancto, Alberto Magno, Raimundo 3

15 *Gribald. ſupra cap. 2. ad fin.*

16 *Ioan. Fichard. in vita Iuriſconſult. tit. de Bartolo.*

mundo Lullio, & Joanne Pico Mirandulano eſt notiſſimum, omnium penè artium, diſciplinarum, ſcientiarum, ingenii altitudine lucem claram obtinuiſſe[17]. 17 *Ex Thom. Garcon. in theatro ingen. diſcurſu 34.*

QVALITAS XIII.

Alacriter ſtudendum.

1 ALacri ſtudio diſciplinæ incumbendum[1]. *Et ad hoc conſideranda quæ ſequuntur.* 1 *Summar. §. fin. in procem. inſtit.*

2 Scientia eſt locus eminens ad quem vir probus adſpirare tenetur. Unde ſapientes intuentur ab aliis reverenter. Scientiam appellarunt docti ſalutem hominis; ignorantiam, morbum, & infirmitatem. Sic judicium eſt ſapienti lux oculorum, viridarium cogitationis, magiſter manſuetudinis; agens proſperitatis; dux controvertiarum; anima boni interioris; advocatus conſiliorum, lætitia cordis; requies animæ. Excedit divitias; divitiarum enim fructus eſt vivere voluptuariè; ſcientia verò ultra divitias acquirit honores, & conſequenter æſtimationem; item ſcientia eſt defenſio, & refugium ſtudentium; divitiæ autem indigent defenſore; unde ſapiens ad filium: Acquire ſcientiam & habebis divitias; nunquam enim ſapiens abſque honore & utilitate ſe vidit. Socrates interrogatus, quid cum Philoſophiæ ſtudiis conſequeretur?

ſequeretur? reſpondebat: Ego ignorantes tantum excedo, tanquam qui è ſecuro portu naufragantem aſpicit. Sublimes locos tribuit ſapientia humilibus; ignorantes, divitiis, & ampliſſimâ cognatione muniti, ruinis maximis ſunt ſubjecti. Cum Philoſophus quidam inter naufragium divitias amiſiſſet, & nudus in vicinam inſulam appelleret, geometricas ibi inveniens figuras; Diis gratias egit, quòd in ſapientium terram eum contuliſſent, ubi facilè poſſet damnum inſtaurare; neque eum ſpes fefellit; cum primùm enim ejus ſapientia innotuit, & honores, & divitias adeptus eſt; quo exemplo amicos illuc venientes conſulebat, ut cum navim aſcenderent, illud quod maris imperio non ſubjacet, ſapientiam ſcilicet, exportarent. Sapiens eſt tanquam leo, quocunque vadit omnia ſecum portat, videlicet fortitudinem [2]. Sic Ægyptii rarâ antiheſi cœlum undequaq; rorans depingebant, ſcientiarum fructus ſignificantes [3]. Sapientiâ denique nihil præſtantius mortalibus eſſe poteſt, quâ Deo maximo conjuncti eſſe cernimur [4]; omne aurum in comparatione illius arena eſt exigua; & tanquam lutum æſtimabitur argentum in conſpectu illius; infinitus eſt theſaurus hominibus, quo qui uſi ſunt participes facti ſunt amicitiæ Dei [5].

2 *Ex doctrina princip. apud Franc. Gurmendi, cap. 1.*

3 *ex Thoma Garcon in ſynag. ignor. diſcurſu 9.*

4 *Caſſan. in cathal. 10. part. conſider. 9.*

5 *Sapient. 7.*

De laudibus verò ſingularum ſcientiarum, quia 3
nolo verboſos commentarios facere [6], *videas* Caſſaneum in cathal. glor. mundi parte 10. ex conſider. 10. *Illud intactum nolo* quod jus civile & canonicum eſt ſcientia, & juriſperiti dicuntur eſſe Philoſophi

6 *L. 1. ff. de orig. jur.*

loſophi veri profundioris ſcientiæ, & doctrinæ; & non eſt ſolùm ſcientia practica, ſed etiam ſpeculativa; *&*, quod plus eſt, non ſolùm dicitur ſcientia, ſed & ſapientia [7], & dignior aliis [8]; *unâ demptâ theologiâ*; *quin imo* Theologia participat cum ſcientiâ juris canonici, & civilis, & eſt quædam ſimilitudo inter illas [9]. *Et qui aliquid ex dictis negas, vide Neviſan. & Caſſan. probantes latè, nec judices quod non intelligis*; *nam ſicut* cæcus non judicat de coloribus, *ſic tu Philoſophus, Theologus, Medicus, vel quiſquis es, tramites & fundamenta juriſprudentiæ ignorans quomodo poteris hoc judicare?*

4 *Deinde* (*quia* nutriunt præmiorum exempla virtutes, nec quiſquam eſt qui non ad morum ſumma nitatur aſcendere, quando irremuneratus non relinquitur [10]; *& è contra*

Ipſe decor recti facti ſi præmia deſint
Non movet, & gratis pœnitet eſſe probum.)

Ante oculos ſtudenti verſetur inæſtimabile præmium conſequuturum, cum ſit inæſtimabilis ſcientia [11], *&*

Ipſa quidem virtus ſibimet pulcherrima merces [12].

Vlteriùs (*qui juri operam datis*) ſpes vos pulcherrima foveat toto legitimo opere perfecto poſſe etiam veſtram rempublicam in partibus ejus vobis credendam gubernare [13].

5 *Iterum* (*quia* honos alit artes [14]) *ſcias quod* ſcientia nobilitat [15]; & reddit homines nobiliſſimos; unde

7 *Caſſan ſup. conſid.* 18.

8 *Neviſan. lib.* 5. *ſilvæ nupt. ex n.* 79.

9 *Caſſan. ſupra conſider.* 23. *& vide conſid.* 22.

10 *Caſſiodor. lib.* 2. *Var. epiſt.* 16.

11 *Gloſa verbo doctior in l. pen. ff. ad exhib.*

12 *Sil. Italic. lib.* 2 *belli Pun.*

13 *§. Fin in proœm. Inſt.*

14 *Tull. l. b.* 2. *Tuſculan.*

15 *Gl. ſa. verbo nobiliſſimos in l. pen. C. de poſtul.*

unde Stoici dicebant, omnes ſapientes, & doctos, liberos eſſe; & Tullius in paradoxis inquit, nullus vir doctus ſervus, aut ignobilis eſſe poteſt, niſi fortè volutabro vitiorum fuerit infectus, & 1. polit. Philoſophus inquit, quod homines ratione, & intellectu vigentes ſunt Domini, & rectores aliorum [16], ideò de doctoribus qui actu legunt non dubium eſt quin in patriâ, & in eo loco ubi legunt cum nobilibus admittantur, & jure communi iſti doctores ſunt nobiles; idem exiſtimamus de doctoribus graduatis in univerſitatibus, quamvis in eis non legant, nec aſſiſtant [17]. *Sic* licentiatus; quia in favorabilibus propriè doctores ſint, & doctorum contineantur nomine; ſecùs verò in odioſis [18]. Imo doctores quam primùm incipiunt legere appellantur clariſſimi, & quando legerunt viginti annis ſunt Duces, & Comites [19]. Juriſperitis etiam Princeps honorem exhibet; ſunt multum honorandi; conſiliarii Principis vocantur [20]. Doctorali dignitate nihil altius [21]. Doctores ſunt ſtellæ manentes in perpetuas æternitates; fulgent tanquam ſplendor firmamenti; ſunt fundamenta militantis Eccleſiæ in montibus ſanctis; ſunt quaſi lucernæ ardentes, quæ lucent ſuper candelabrum in domo Domini [22]. *Quæ de vero Doctore, non* de eo qui potiùs eſt Doctor juris ſorbibilis, quàm civilis; vel de his qui legunt ſolùm pro repertorio, & non ſtudent in fundamentis juris; vel qui non ſit Doctor, ſed Dolor; velcui pulvis cecidit ſuper libros; vel Doctor de placebo Domino; vel qui allegaret leges tantùm facientes ad propoſitum,

16 *Caſſan. ſup. conſid. 6. verſ. facit.*

17 *Ioan. Garcia de nobilit. gloſa 35. ex n 4.*

18 *Garcia ſup. gloſ. 48. §. 3. n. 73.*

19 *Neviſan. ſup. n. 36.*

20 *Caſſan. conſider. 8. 24. & 41.*

21 *Afflict. de jure pro torrh. in præfat. n. 3.*

22 *Petr. de Vbald. ſuper Canonica Epiſcop. in præfat. n. 1.*

poſitum, ſicut aſinus volat; vel poſitus ſit in titulo de ſtylo ignorantium; vel eſſet Doctor de duodena; vel diſputat de lanâ caprinâ; vel ſi una gallina fecit ovum, alia foverit, cujus ſit fœtus [23]; vel Doctor neceſſitatis, id eſt, ſine lege, cùm neceſſitas non habeat legem; vel Doctor Moneta tonſa; id eſt ſine literis, cum tales monetæ literas non babeant [24]; ut ille qui dicebat cap. omnis utriuſque ſexus de pœnit. & remiſſ. ſolùm procedere in hermaphrodito; vel ut ille qui allegabat pro hærede quòd non teneretur ſolvere creditoribus defuncti, quia mors omnia ſolvit: §. deinceps in auth. de nupt. [25]. *Vel qui non ſolùm dicat* quod ſi mulier conſentiat alienationi animo decipiendi emptorem, (ut quia tempore alienationis aſſeruit rem non eſſe dotalem, cum tamen re verâ dotalis eſſet) in præjuditium mulieris decipientis ea alienatio habebitur pro valida [26] (quod certè eſt abſurdiſſimum [27], nam de facili poſſet lex fraudari ſi ex ſolâ aſſertione mulieris contractus validaretur [28];) *ſed addat* quod ſi maritus rem dotalem vendat tanquam propriam & mulier præſens ſit, & taceat, tacendo videtur voluiſſe decipere emptorem; *cùm* in diſtinctè ſi uxor ſolùm præſens ſit, & taceat non ob id videatur eſſe in dolo, & magis credendum eſt tacuiſſe propter reverentiam mariti; ne eum de mendacio argueret [29]; *nec ſufficeret ſi* induceretur conſenſus interpretativus [30], *ſed requiritur* quod appareat mulierem aſſeruiſſe rem non eſſe dotalem [31]. *Vel ſi dicat, id quod maritus ſolus recepit præſumi verſum in utilitatem uxoris*, quæ traditio damnatur,

23 *Neviſan. ſup. n.39. & 40.*

24 *Gratian. diſcep. tom.1. cap.186. n.41.*

25 *Neviſan. ſup.*

26 *Barboſ. 5. p. l.1. n.43. ff. Sol. matr.*

27 *Valaſc. conſ. 150. n.19.*

28 *Gratian. deciſ.234. n.8.*

29 *Barboſ. ſup. n.47. ad fin.*

30 *Barboſ. ſupra.*

31 *Ioan. Imola in l. cum vir n.12. de uſu cap. & in cap. cum contingat n.24. ad fin. de jurejur. Barboſ. d. n.43.*

natur [32], niſi manifeſtè probetur quod pecuniæ in propriam ipſius mulieris utilitatem expenſæ ſint [33], & iſta eſt communis opinio à quâ temerarium eſſet diſcedere [34]. Nec benè in contrarium referuntur verba Bartoli in conſ. 124. qui in noſtro caſu non loquitur, ſed quando mulier cum marito recepiſſe pretium confitentur [35]. (*Et tunc etiam* prædictum dictum Bartol. eſt communiter reprobatum [36], *ipſeque ſibi contrarius in auth. ſi qua mulier n. 2. & 3. & in corpore unde ſumitur C. ad Vell.*) et hæc reſolutio ſemper in praxi ſervatur [37]; *quod latiùs in noſtris conſiliis, Deo dante; & tamen in his caſibus, ſine autore, vel ratione (ô ſummam infœliciiatem!) contra me judicarunt quidam Domini mei quorum aliquis, tanquam* Publius Contius, qui ſe juriſconſultum jactabat, et cum ut teſtis interrogarentur, et ſe nihil ſcire diceret, Cicero in ejus imperitiam jocatus; dic quæſo, ait, forſan de jure te interrogarum credis [38]? Neque ego de ullo dico nunc, niſi de eo tantùm qui in ſe id quod dico eſſe agnoſcit; ſi enim extra conſcientiam ſuam ſunt quæcunque dico, nequaquam ad injuriam ejus ſpectant cuncta quæ dico; ſi autem in ſe eſſe novit quæ loquor, non à meâ ſibi hoc linguâ dici exiſtimet, ſed à conſcientiâ ſuâ [39]. Privilegiis Doctorum non gaudent iſti Doctores ignari [40]. Quia Doctor ſine ſcientiâ eſt ut Comes ſine comitatu, & fons ſine aquâ [41]; imo peccant accipientes gradum indignè [42]; & tales quamvis ſint approbati ex ſupervenienti causâ reperti indocti poſſunt reprobari propter publicam utilitatem ob cujus favorem permittitur, quamvis

32 *Menoch. lib. 6. præſumpt. 27. n. 7.*

33 *Auth. 5. qua mulier C. ad Velleian.*

34 *Gratian. diſcept. cap. 576. n. 35.*

35 *Valaſc. conſult. 83. n. 9.*

36 *Barboſ. ſup. n. 38. verſ. ſed cavendum.*

37 *Flores ad Gam. deciſ. 228. in fine, alias 227.*

38 *Neviſan. ſup.*

39 *Salvian. de vero jud. & provid. Dei, lib. 4. poſt princ. pag. mihi 39. poſt med.*

40 *Neviſan. ſup. n. 14.*

41 *Neviſan. n. 40.*

42 *Neviſan. n. 54.*

quamvis ſit eis jus quæſitũ [43]; *ut* privati ſunt multi [44]. *Quinimo eis non eſt jus quæſitum*, quia dignitas non facit Doctorem, ſed ſcientia [45]; cum monachum non faciat habitus [46], quid eſt dignitas in indigno niſi ornamentum in luto [47]? Unde bachalaureus eminenti ſcientiâ eſt egregia perſona, & ſimplici Doctori qui ſcientiâ non ita emineat præfertur [48]. *Imo iſtis* doctorellis etiam boni ſcholares in honoribus præferendi ſunt [49]. *Quomodo verò Doctores inter ſe præcedant?* Caſſan. in cathal. 10. p. ex conſider. 26.

Item advocati ſunt egregiæ perſonæ [50]; præſumuntur nobiles de jure; eſt enim officium advocati in vitâ hominum apprimè neceſſarium; & honore, & laude, & gloriâ, & nobilitate nobile, & illuſtre; imo ſunt in dignitate conſtituti, & appellantur clariſſimi. Advocatum accipimus non quemlibet circumforaneum, rabulam, aut blateratorem, moleſtum, garrulum, loquacem; ſed qualem jura exigunt, doctum, juriſperitiſſimum, innocentem, bonum virum, Dei timidum, qui ſolam juris rationem ſectatus cauſasbucri longè à ſe propellat; hunc clariſſimum, nobilem, glorioſum, laudatiſſimum, & egregium cenſemus; ſi qui verò ſunt qui, lucro inhiantes, jus, æquumque contemnunt, hos indignos tanto nomine arbitramur; nec enim hi ſunt quibus vita hominis cum fortunis ſuis tutò committi poſſit; denique, cum Cicerone, advocatum eum verè exiſtimamus, cui nihil ignorare liceat, cujuſque domus oraculum ſit civitatis, ad quem cives, velut ad Apollinem conſul-

43 *Gratian. diſcept. cap.* 186. *n.* 31.

44 *Ex Stephano Coſta de ludo in præfat. n.* 2.

45 *Ex Bobadilla polit. lib.* 1. *cap.* 6. *n.* 38.

46 *Cap. perfectam* 13. *de regular.*

47 *Salvian. ſup. lib.* 4. *in princ.*

48 *Garcia de nobil. gloſa* 48. § 3. *n.* 74. *& gloſa* 35. *n.* 34.

49 *Neviſan. ſup. n.* 45.

50 *Garcia ſupra gloſa* 48. § 3. *n.* 75.

tum confluant, ejus & literis, & pietate, & eruditione, & vitæ innocentiâ confiſi [51]. *Hi* lapſa erigunt, fatigata reparant, non minus provident humano generi quàm ſi præliis, atque vulneribus patriam, parenteſque ſalvarent [52]. *De his verò qui* contra veniendo ſuis officiis non meminerint ſe continere intra metas ſuæ vocationis [53], *infra* 23. *Qualit. n.* 26.

Tandem ſi dat Galenus opes, dat Juſtinianus honores [54].

His attenti haud dubitem quod ſummâ ope, & alacri ſtudio diſciplinas accipiatis, ac fructus colligatis uberrimos [55]. 6

51 *Garcia ſupra gloſa* 35. *ex n.* 11. *uſque ad* 18. *& n.* 28.

52 *L. advocati* 14. *C. de advoc. diverſ. judicior.*

53 *Gratian diſcept. cap.* 186. *n.* 57.

54 *Gloſa verbo, ditiſſimi, in* §. *nos verò in proœm. ff.*

55 §. *fin. in proœm. Inſt. & ſummarium. ibi.*

QVALITAS XIV.

Aliqua ſcienda neceſſariò, juriſperito.

Primò titulorum omnium juris tam civilis quam canonici expoſitiones [1]. 1

Secundò natura actionum, interdictorum, edictorum, Senatuſconſultorum, legum particularium, & bonorum poſſeſſionum. 2

Tertiò materiarum ſedes, *id eſt* ea loca in quibus materiæ à Doctoribus pleniori ſtylo, & ſolenni (ut inquiunt) apparatu communiter pertractantur, 3

ad

1 *Sebaſt. Brant. in expoſit. titul. ubi vide, & in gloſis ad eit.* *Vide Odofredum in ſummâ libellor. & titulos juris cum gloſis.*

ad quæ confugere ſolemus quoties facti ſpetiem ſeu deciſionem haud facilè retinemus [2].

5 *Quartò* laudarem quod memoriæ commendarat titulum de verb. ſignif, & titulum de reg. jur. ff. & regulas juris de quibus in ſexto ſingulis diebus aliquas, nam & animum recreant ipſarum varietate, & plurimum conferunt; ſunt enim principales claves juris quibus eſt inhæredum tanquam Bononienſi carrocio, ut dicit Gloſa in l. omnis definitio de reg. jur. quin imo illas ignorare lata culpa eſt; unde belliſſimè exclamat Saliat. in repetit. l. quod te ff. ſi cert. pet. & l. quod Nerva. de poſit. contra illos qui negligunt regulas ſcire, & implent caput ſuum caſibus ſingularibus, & peregrinis, quæ doctrina eſt fallax, & periculoſa [3]: *Addo titulum de legibus, & alia generalia juris de quibus Gribaldus*; *ait*; quis tam præcipitis judicii, tam impudentis animi invenietur, qui ſe juriſconſultum profiteri audeat? qui de jure palàm conſulere, vel reſpondere præſumat, cui vel hæc pauca juris præcepta non conſtent [4]?

6 *Quintò* loci communes ingenii gratiâ habendi [5]; Noverint ſtudioſi locos appellari ſedes quaſdam, ac promptuaria, è quibus ceu receptibus, ac Theſauris quibuſdam in rem quamvis confirmandam, refellendam ve neceſſaria, vel probabilia ducuntur argumenta [6]; nam quoties facti ſpecies occurrit nullo vel Cæſarum, vel prudentum reſponſo propriè definita, (nec enim potuere caſus omnes lege comprehendi l. non poſſunt de legib.) tunc ingenio maximè opus eſt, quod, niſi brevi quadam me-

2 *Matth. Gribald. de methodo ac ra. ſtud. cap. 19. apud quem vide.*

3 *Cacialup de modo ſtud. docum 7. verſ. laudarem & verſ. 1. in fine.*

4 *Gibrad. ſupra cap. 3.*

5 *Gribald. ſup. cap. 17. apud quem videbis locos iſtos cap. 18. & apud Everardum infra citandum.*

6 *Evrard. in locis argument. in præfat. verſ. ac primum.*

thodo ad veritatis limina dirigetur, facilè in tali novitate ſuccumberet; proinde miſerrimi ingenii eos eſſe putabat Doctor Caſt. in l. Clodius circa fin. de acquir. hæred. qui non niſi inventâ lege, aut deciſione propoſitas quæſtiones noſcent definire; at verò perſpicax ingenium cupiens à tali ſe miſeriâ liberare ad communes locos confugit, omnia colligit, omnia confert, ſingula diſcutit, nihil non tentat, omnem denique lapidem movet ut rectè definiat; leges aliis caſibus præſcriptas novo caſui applicat, nunc per locum ab abſurdo, nunc ab identitate rationis, nunc à ſimilitudine facti, nunc à ſpeciali, nunc ab oppoſito, nunc à ceſſante ratione argumenta deducit, non ignorans, omnem vim legum in inductione, & applicatione conſiſtere l. non ſolum §. qui primi prillum de excuſ. tutor; & quod liquidò conſtare non poteſt argumentis ſubtiliter cognoſcendum eſſe, l. non omnes §. à barbaris de re milit. [7].

7 Gribald. d. cap. 17. poſt princip.

8 Gribald. ſup. lib. 2. in princip. ubi vide & Auguſtin. Barboſ. in lr bella, Axiomata juris.

Sextò juris axiomata afferent certè utilitatem tum in legendo, tum in diſputando; dum tamen ſuo loco adducantur, & ad eam de quâ agitur materiam rectè adaptentur [8]. 6

Septimò teneo hiſtorias veteres penitùs perſpectas debere eſſe juris candidato [9]. *Primò ad decidendos caſus aliquos*, nam in allegationibus juris antè omnia firmandum eſt factum ut jus accommodetur, & cum factum eſt antiquum, illud non poſſumus firmare ſi ab hiſtoriis, & priſcis autoribus non doceamur, qui in comprobationem argumentũ præſtant [10], nam cum hiſtoria teſtis ſit temporum, lux, 7

9 Mynſiger. in §. illud proprium Inſt. de adoption.

10 Ex Gregor. Lop. Madera in fin. prol. ad Excell. Monarc. Hiſpan.

&

& Evangelium veritatis, magistra vitæ, nuntia antiquitatis [11], libris historialibus, chronicis, & similibus, si à nostris antiquis creditum videmus, & nos etiam debemus credere, sicut aliis antiquis scriptis [12]; *unde* probant in causis decidendis [13].

Secundò, ad publicas deliberationes utiles rerum gestarum historiæ [14]; *ac inde* quæ sectanda sint depromere, ac nobis proponere ad imitandum; quæ fugienda cavere possimus, quia (ut verè inquit Diodorus) pulchrum est aliorum erroribus vitam nostram in meliùs instituere, & quid appetendum, fugiendúmve sit ex aliorum exemplis posse cognoscere [15]. Quo aspectu Imperator Alexander consiliis togæ, & militiæ literatos adhibebat, & maximè eos qui historiam norant; & Alphonsus Siciliæ rex, optimos consiliarios, mortuos aiebat, intelligens historiæ libros [16].

Tertiò ad intelligentiam aliquorum textuum: nam dum textus in §. est, & aliud Inst. Deadopt. *ait:* Divus Justinus pater noster; *scias non fuisse patrem naturalem, sed* Justinus Justinianum sororis suæ filium adoptavit, & consortem Imperii fecit [17]. *Item ad* l. 2. in princip. ff. de orig. jur. *scias quod* urbem Romam ante Romulum conditam fuisse magnorum virorum testimonia confirmant; memorantque Atlantis regis Hispaniæ filiam Romen vocatam in Palatino monte ejus urbis prima fundamenta posuisse, quæ à parvis initiis profecta orbis imperium longo intervallo nacta est [18]; *quin imò* primos Romæ conditores Lusitanos cum prædicta Atlantis filiâ fuisse [19], eamque urbem solùm à Romulo

11 *Cassan. in cathal. p. 10. consider. 46. vers. accedat.*

12 *Bart. in l. 1. n. 22. ff. si cert. pet.*

13 *Cassan. sup. vers. in tantum.*

14 *Arist. 1. rhet. cap. 5.*

15 *Cassan. sup. vers. præterea.*

16 *Just. Lips. polit. lib. 1. cap. 9.*

17 *Aymar. Rival. histor. jur. lib. 4. n. 57.*

18 *Ioan. Marian. in hist. Hispan. lib. 1. cap. 10. Vide Cat. in origin. Quint. fab. lib. 1. de aureo sæculo.*

19 *Ex Fr. Bernard. de Britto in Monarch. Lusit. lib. 1. cap. 13. Emanuel de Faria in epist. hist. Lusit. 1. p. cap. 1. n. 24.*

Romulo ampliatam [20]. *Sic* in §. ſed jus quidem Inſt. de jure nat. *ibi* Romani à Romulo appellantur, *ſcias non* obſcurum eſſe nomen alterum fuiſſe Romæ quod foras enuntiari ceremoniarum arcana vetabant; ejus violati ſilentii reum Valerium Soranum capite pœnas dediſſe; cæterum quale illud nomen fuerit clam eſt [21]. *Sic ad* l. 1. de quæſtor. *videndus* Livius dec. 1. lib. 4. *&* Tacitus lib. 13.

Diximus in noſtris excellent. Portugall. cap. 14. excell. 3. n. 6.

20 *Ex Greg. Lop. Madera in excellent. Monarc. Hiſp. cap. 9 §. 4*

21 *Mariana ſupr.*

Quarto, in l. verbum 123. ff. de verb. ſign. *ibi* Troia capta eſt; *rubore ſuffundetur qui exitium Troiæ ignoraverit; ſimiliter ſi Athenas, & Lacedemoniam neſciat qui legat* in §. & non ineleganter Inſt. de jure nat. *quod* origo juris ab inſtitutis duarum civitatum, Athenorum ſcilicet, & Lacedemoniorum fluxiſſe videtur.

In ſummâ, hiſtoria ad id quod honeſtum, & utile eſt capeſſendum inflammat, incitat, deterrat vitia, probos extollens, improbos deprimens [22]; *ſed iddem eſt juriſprudentiæ officium*, juſtitiam namque colimus, & boni, & æqui notitiam profitemur, æquum ab iniquo ſeparantes, licitum ab illicito diſcernentes, bonos non ſolùm metu pœnarum, verùm etiam præmiorum quoque exhortatione efficere cupientes [23]; *ergo juriſprudentia, & hiſtoria cognatione maximâ copulantur. Sic hiſtorias citant textus; gloſæque & Doctores; & ultra Tiraq. in tract. de nobilit, & ad leg. connub. vide inſtar plurium Ærodium in tract.* decretorum, rerumve apud diverſos populos ab omni antiquitate judicatarum; *& agnoſces quantum legum deciſiones hiſtoriis exornentur.*

22 *Caſſan. ſupra verſic. in ſumma.*

23 *L. 1. ff. de juſt. & jure.*

Vide l. quicumque 4. de re mil. l. 1. §. ſecundo loco de poſtul. l. poſt liminium 5. §. fin. de captiv. l. ult. de diviſ. rer. §. pen. Inſt. de adopt.

De

De Scripturarum verò lectione ideò sermonem facere prætermisimus, quòd neminem cujusque facultatis existat (modò Christianus sit) tam neglectæ pietatis esse arbitramur, qui non imprimis eorum quæ ad Dei cultum spectant præcipuam rationem ducat; vana utique erunt omnia, & philosophia, & leges, & medicina si Christiani dogmatis præcepta postponantur [24].

QVALITAS XV.

Aliqua scienda ex curiositate.

1 PRimum juris Origo atque processus [1]; *nam hoc etiam accommodatur* turpe esse patritio & nobili jus in quo versatur ignorare [2].

2 *Secundum* jurisconsultorum nomina, & libri ex quibus Pandectæ consarcinatæ sunt [3]. *Item* Imperatorum nomina quorum constitutiones duodecim libris codicis sunt insertæ [4].

3 *Tertium quomodo & qui* ex omni veterum jurisprudentiâ quinquaginta libros digestorum jussu Imperatoris Justiniani composuerunt [5], *item* Codicem, & Institutiones [6].

4 *Quartum quod illi qui* jussu Justiniani ex omni Veterum jurisprudentiâ quinquaginta libros composuerunt, illis nomen Digestorum, seu Pandectarum posuere. Digestorum, quidem, quia confusè

princip. Inst. de codicill. l. un. de off. præfect. præt. glos. margin. in § qui tutelam Inst. de excusat. tut. Alciat. disputt. lib. 3. cap. 8. & Parerg. lib. 2. cap. 49. Pichard. in § conceptum Inst. de obligat. quæ ex delict. & in § possunt. de testam. [illegible] & seq. & plures alios.

24 *Matth. Grib. sup. lib. 1. cap. 20.*

1 *In l. 2. ff. de orig. jur. et apud Aymar. Rivard. de hist. jur. in 5. tom. tract.*

2 *D. l. 2. § Servius de orig. jur.*

3 *Apud Aug. Politian. in epist. Iacobo Modesto quæ est in princ. ff. vet. Et Bernardin. Rutil. de vit. jurisconsult.*

& obſcurè tradita per antiquos digeſtè, & dulcidè ſcripta in illis inveniuntur: Pandectarum, quaſi omne genus doctrinæ complecterentur; nam verbum, Pandecta, Græcum eſt, & ſignificat librum omni genere doctrinæ refertum[7]; à, Pan, quod eſt, totum, &, Decten, doctrina[8]. Vocabula igitur, Digeſti Novi, & Veteris, et Infortiati, nova ſunt; et temporibus Pilei, Azonis, et Bulgari inventa, qui (ut ego conjicio) totam compoſitionem Digeſtorum in tres tomos dividentes ut faciliùs, circumferrerentur, in horum tomorum nomine imponendo voluerunt imitari antiquos; nam ſicut hi à primis verbis tractatus ſive libri nomen colligentes, illud toti tractatui, ſive libro imponebant, ut colligitur ex l. 1. quor. leg. et ex l. 1. quod vi, aut clam, et proſequitur Alciat. lib. 2. Parerg. cap. ult. ita etiam et prædictorum nominum inventores, à primâ rubricâ ſive titulo tomi, ſive voluminis nomen colligentes, illud toti tomo, ſive volumini imponendum eſſe exiſtimarunt; cum igitur ultimus tomus digeſtorum incipiat à titulo, ſive rubricâ, de novi operis nuntiatione, ex eo titulo collegerunt nomen digeſti, Novi, cum autem nomen, novi, ex vi correlationis vetus præſupponat, et ultimo tomo nomen Novi impoſuerint; primo tomo nomen Veteris magis convenire exiſtimarunt. Porrò prædictorum, nominum inventores morem ſupra relatum ſequuti, et conſiderantes medium tomum digeſtorum incipere à titulo ſoluto matrimonio, ac ita incipere à matrimonio, cujus proprium eſt habere onera annexa, huic

Matth. Grib. de rat. ſtud. lib. 1. cap 21. Raſtaur. Caſtillin. de Imperatore quæſt. 63. n. 7.

4 Habentur in princ. codicis ſtatim poſt indices.

5 Barboſa 1. p. rubr. ff. Sol. matr. n. 2.

In tit. C. de vet. jure enuc'. & de novo cod. fac. & de Juſtin. cod. conf. & de emend. cod. & in proem. Inſt. Et apud Cacialup. de modo ſtud. cap. ult. copilatio juris.

7 Barboſ. d. n. 2.

8 Sebaſt. Brant. ante expoſit. titul. verſi. liberi.

huic tomo nomen, Infortiati, inponendum existimarunt; deducentes illud à verbo Græco, quod significat, onus; vel, farcinam, ac si dicerent tomus digestorum, qui incipit, ab oneribus item *quia* is tomus incipit; soluto matrimonio quemadmodum dos petatur; & restitutio dotis post solutum matrimonium ex se maximum onus continet respectu mariti[9]; & obiter adverto improprietatem qua hodiè Pandectæ, seu Digesta in allegationibus inscribuntur, cum enim inscribi deberent per P. Græcam in hanc formam π. quasi Pandectæ; breviter, per corruptellam scribitur vulgariter cum duabus ff.[10]. *Codex vocatur, quia* codex, liber, dicitur[11]. *Alius* liber legum est volumen, continens Institutiones, tres ultimos libros codicis; qui (ideò non fuerunt repositi ad alios novem libros tractantes de jure privato, quia hi tres continent jus publicum) novem collationes authenticorum, consuetudines fœudorum, quæ collatio decima appellatur; adduntur et hodiè quædam extravagantes quæ collatio undecima soler appellari, & ab istâ congerie, & convolutione variorum librorum hic liber, Volumen, appellatus est[12]. Volumen *enim* significat universi operis collationem multos sub se libros continentem[13].

9 Barbosa *supra ex n.* 3. *usque ad* 7.

10 Ex Fr. Bernard. de Britto *in monarch. Lusit. lib.* 6. *t.* 2. *ad fin.*

11 *Callepin. in verbo codex.*

12 *Sebast. Brant. supra versic. tertium.*

13 Barbosa *supra n.* 6. *in fin.*

5 *Quintum leges ob elegatiam nominis, vel insignem materiam celebriores; ut puta* l. lecta ff. si cert. pet. l. Gallus de liber. & posth. l. pater Severinam de condit l. Theopompus de dot. præleg. l. si Barsatoram C. de fidejussor. *Et similes*

6 *Sextò legenda qua, tanquam præfationes, seu annota-*

tiones in principio & fine corporum ſeu voluminum juris à variis doctoribus inſcribuntur ; plures namque revelant curioſitates.

Septimò aliqui numerum legum & paragraphorum 7
enumerant ; ego verò nunquam ita otioſus fui ut hoc faſerem ; invenio Ioan. Bapt. Cacialupp. ſic dicentem. Comperi quod in ff. veteri ſunt duo millia, non gentæ, decem & octo leges ; in Infortiato ſunt duo millia, ducenta, triginta quatuor ; In ff. novo, duo millia non gentæ octoginta tres ; & in ſummâ leges ffforum, videlicet omnium quinquaginta librorum, ſunt octo millia centum ; triginta & quinque [14]. *De aliis non loquitur ;*

Octavò velim habeas librum qui, ſingularia Do- 8
ctorum, nuncupatur, profectò curioſum valde.

Nonò (quamvis non eſt neceſſaria legiſtæ) [15] *curioſum erit ſtudiſſe philoſophiæ* cum hoc valde conferat ad ſcientiam legalem, & de hoc habemus exempla Joannis, & Jacobi de Ravennâ [16], *& Philoſophorum libri*, tanquam Scripturæ authenticæ in ſtudiis ſervantur ; & iſtis eſt ſtandum ; l. ſi pater de ſolut. [17] l. proponebatur 76. de judic. l. 2. de legib. l. aut facta 16 § Qualitate de pœn. l. 2. de nundin. *& dialecticè loquitur*, l. ſi iſque ducenta § utrum ff. de reb. dub. *Saltem primus dialecticæ annus utiliſſimus, unde maximè erat laudabilis noſtræ Conimbrecenſis academiæ* (quam & legum nutricem benè quis appellet) [18] *mos qui immeritò in deſuetudinem abiit*, veteri Scævolæ exemplo neminem ad jus civile audiendum admitti, qui non eſſet priùs in dialecticâ tempore aliquo verſatus [19]. *Duumodo philoſophi*

14 *Cacialup. de modo ſtud. in fin. cap. copilatio juris civilis ante med.*

15 *Neviſan lib. 5. ſilv. nupt. n. 83. in fin.*

16 *Bald. conſ. 284. in fin. lib. 2.*

17 *Bart. in l. 1. n. 23. ff. ſi cert. pet.*

18 *§. hac autem in proœm. ff.*

19 *Alf. Garc. Mauros de academ. Hiſp. tit. academ. Conimbr. in tom. Hiſpan. illuſtr.*

philoſophi non utantur in jure terminis philoſophicis; cum quælibet ſcientia habeat diverſa genera loquendi, in tantum quod, proprius modus loquendi in unâ eſt abſurdus in aliâ ut dicit ſpecul. in tit. de advocato §. nunc de exordiis verſ. quid ſi alter & ſunt verba Auguſtini in cap. locutio 38. diſt. & dicit Philoſophus in poſter. unaquæque ſcientia habet ſuas proprias imaginationes, rationes, diſputationes & benè, quia locutiones habent eſſe ſecundùm ſubjectam materiam l. ſi uno C. locat. & ſecundùm Philoſophum 1. Ethic. tunc perfectum enuntiamus cum ſubjectam materiam loquimur, de quo etiam per Bald. in l. data opera circà med. C. qui accuſ. non poſſ. [20]

[20] *Caſſan. in cathal. p. 10. conſider. 18. verſic. & primò.*

10 *Decimò ex poetis*, velut pulcherrimis & ſuaviſſimis floſculis, ſtudiis noſtris legalibus non parùm ornamenti cùm in loquendo tum in ſcribendo accedere poterit [21] *citantur* in l. qui venenum 136. de verb. ſign. l. aut facta 16. §. eventus de pœn. princip. Inſt. de donat. §. pretium Inſt. de empt. princip. Inſt. de leg. Aquil. proœm. fforum, cap. quemadmodum de jur. jur. l. in tantum 6. §. ult. de rer. diviſ. *ubi* eſt argumentum quod auctoritates Poetarum ſunt in cauſis allegandæ [22]. *De eorum laudibus Caſſaneus*; *ſit ſatis* quòd civitates Græcorum eruditiſſimæ liberos in poeſi imprimis erudiebant, ſolùm poetam ſapientem eſſe dicentes [23].

[21] *Matth. Gribald. de meth. ac rat. ſtud. lib. 1. cap. 20.*

[22] *Gloſa verbo Virgil. in l. in tantum 6. §. ult. de rer. diviſ.*

[23] *Caſſan. ſuprà conſider. 45. verſ. quapropter.*

11 *Undecimò jureconſulti ſint* facundiæ ſtudiis eruditi [24]. *Si advocatus*, *ut* adfluens in defenſionibus copia largè præſtetur [25]. Nihil eſt *enim* tam incredibile quod in dicendo non fiat probabile, nihil

[24] *L. per hanc. 7. C. advoc. div. judic.*

[25] *L. omnes 31. §. in hac. C. de epiſcop. & cler.*

tam horrendum, atque incultum, quod non ſplendeſcat oratione, ait Cic. in paradox. [26] *ſi legiſlator*, videmus conditores legum, quibus nihil penè emunctius, limatius, & ſententioſum magis, adminiculatos fulturis eloquentiæ, leges ſaluberrimas eloquentiſſimaſque condidiſſe [27]. *Si reipublicæ gubernator*, equidem conditores urbium non tam philoſophicâ doctrinâ quàm elegantiâ, oratoriâ, & illicio facundiæ pellexerunt diſpallatos, ſeu diſparatos homines ad civilitatem, politicamque vivendi rationem; undè, ut ait Franciſcus Patrit. lib. 2. tit. 4. de Inſtit. reip. animi medicina eloquentia eſt; quæ philoſophiæ rationibus ad vitia nimium elatos comprimit; depreſſoſque elevat; ignavos fortes efficit; quæ enim alia vis, quàm eloquentiæ, poteſt furentem populum refrenare, aut metu percuſſum excitare [28]? *Sic jureconſulti* legum oratores [29] *vocantur*; & Demoſthenes orator [30] *à Marciano jureconſulto allegatur.*

Aliæ ſcientiæ vel artes nihil ad juriſprudentiam 12
proficiunt licet medicorum libri Hipochratis, & ſimilium, tanquam ſcripturæ authenticæ in ſtudiis ſervantur, & iſtis ſtandum eſt; l. ſeptimo de ſtat. homin. [31] l. quæſitum 60. de re jud. l. 1. §. ſciendum de ædilic. edict. *Nec me latet* Bartolum mathemata (quorum uſum ad jus quoque civile in commentariis ſuis induxit) perdiſciſſe [32].

26 *Caſſan. ſup. conſid. 44. in princ.*

27 *Caſſan. ſup. verſ. hinc.*

28 *Caſſan. ſupra.*

29 *§. nos vero in procem. ff.*

30 *l. 2. ff. de legib.*

31 *Bart. in l. 2. n. 23. ff. ſi cert. pet.*

32 *Ioan. Fichardus de vitis juriſconſult. de Bart.*

QVA-

QVALITAS XVI.

Libri.

1 LIbros multos habere expedit[1]. Doctor indiget multis libris, & ſi fieri poſſet omnium qui ſcripſerunt, ut ex multis poſſit elicere veriora[2]; & ideò dicebat Hieronym. in Epiſt. 40. utinam omnium tractatorum haberem volumina, ut tarditatem ingenii eruditionis diligentiâ compenſarem. Undè dicit Polycratus lib. 11. cap. 1. quod multitudine librorum eſſe aliqnid utilius ad ſcientiam ſpiranti facilè non credit; Ad hoc nos etiam provocant exempla maiorum qui multum fuerunt curioſi circà habendos multos libros; quando narrat Aug. lib. 2. quod licet Plato egenus eſſet pecuniæ, tamen tres libros Pitagorici Philoſophi decem millibus denariorum emit; & idem narrat de Ariſtotele qui emit libros Platonis poſt mortemſuam talentis Atticis tribus, quod eſt, ſecundùm noſtrum computum, ſex tertia & duo millia, & de his in lib. de moribus, vita, & moribus Philoſophorum in tertiâ parte[3].

2 *Neceſſarios cenſeo* eos de quibus vir ille æterni nominis Alciatus judicium hoc elegantiſſimum tulit.

1 *Cardin. Tuſc. lit. l. concl. 348.*

2 *Cacialup. de modo ſtud. decum 5. ſtatim poſt princ.*

3 *Oldrad. conſ. 84. verſic. in contrarium.*

In

In jure primas comparatus cæteris
Partes habebit Bartolus.
Deciſiones ob frequenteis, actio
Baldum forenſis ſuſtinet.
Non negligenda maximè eſt tironibus
Caſtrenſis explanatio.
Opinionum tutiùs Sepligadas
Superabis Alexandro duce.
Ordinis Jaſon, atque lucis nomine
Videndus eſt properantibus.

Unum addendum cenſeo Joannem ab Imola Doctorem irrefragabilem [4]. Quatuor pro conſiliis omninò elegendos cenſeo; duos quidem legum copiâ, & ſermonis brevitate præſtantes, Ancharranum, & Romanum; cæterùm duos opinionum cumulis utiliſſimos, Alexandrum, & Decium; non inficior ſanè Fulgoſii, Cumani, Pauli, Cornei, Aretini Soccini, Curtii ſenioris, & complurium aliorum vota valdè probari, verùm quatuor præſcriptos potiores eſſe conſtabit [4]. *Addo item Azonem, de quo dictum:* Chi non há la ſumma de Azo non entra en palazo, *& Oldradum de quo*: Quien tiene por ſi Oldrado tiene el pleito acabado; *ex modernioribus ſeligo Menochium, Surdum, Maſcardum, Cardinalem Tuſcum verè lucernam juris; Gratianum, & alios, qui celebriores in foro citantur, nunquam verò deſint qui de legibus, ſtatutis, & ſtylis proprii Regni, ſeu civitatis agunt, quia* turpe eſſet patritio, & nobili, & cauſas oranti jus in quo verſaretur ignorare [5].

4 *Mat. Gribald. de metb. ſtudendi, cap. 13.*

Quorum

3 *Quorum verò doctorum libri meliores erunt, (quando omnes habere non possumus) antiquorum, an modernorum?* Concludendum est; quò longius transactum est tempus eò maiorem doctrinam & probitatem argui; nam tempus vorax omnia diluit, & prosternit, nihilque tam durum est quin temporis tractu molliatur, ac minuatur; sed sola veritas tempore non labefactatur ex quo ejus filia nuncupata est, & è contra mendacium, ut dicitur, senescit; unde si nomen, & sententias alicujus Doctoris longo tempore perdurare videmus, absque dubio credere possumus singularem doctrinam in eo viguisse, ac ejus dicta solâ, purâque veritate niti; quamobrem antiqui maximæ sunt autoritatis; & quo sunt antiquiores eò sunt maioris autoritatis, & ideò præstantiores modernis pondere, numero, & mensurâ, & hinc est quod opinio antiquorum præfertur opinioni modernorum; Id tamen locum habet quoties sumus in dubio, secus verò quando constaret opinionem recentiorum esse veriorem [6].

4 *Scias* quod Doctor non habens libros necessarios non gaudet privilegio Doctoratus [7]. *Sed cum* non satis sit multos libros habere, cum in comparandis sapientiæ instrumentis non numerus, sed usus spectandus sit [8]; *de eorum usu videamus.*

5 *L. 2. §. Servius de orig. jure.*

6 *Anton. Mar. Coraf. de com. opin. lib. 1. tit. 5. ex n. 8 usque ad 15.*

7 *Gratian. For. cap. 186. n. 89.*

8 *Gratian. sup. n. 90.*

I QVA-

QVALITAS XVII.

Hora ſtudii.

SEptem primæ horæ diei ſunt ſtudio, & omnibus artibus magis convenientes quam ſupremæ [1]; *ratio vel eſt quia ſomnus præcedentis noctis humiditat, atque ita eâ in horâ mens* ob innatam humiditatem rebus percipiendis aptiſſimâ [2]; vel (*ſed minus benè*) meminiſſe meliùs ea valemus quæ manè primùm percipimus; quia rem ferme nullam tenemus, cum enim res pleraſque ſcimus non æquè præterea capere alias poſſumus [3]. *Poſt horas primas diei, primæ noctis ſunt magis accommodatæ. Interdiu ſtudere non approbo, & poſt omnem eſum propter valetudinem prohibetur omnino, nec aſſentio dicenti quod* oportet ſiquis vult multum ſcire quod multum ſtudeat de nocte, & ante, & poſt prandium, & millies facere menſam de libris [4]. *De quo in* 20 *Qualitate latiùs.* I

1 *Rebuf. in l. 2. §. cujuſque de verb. ſign. verſ. imprimis ad fin.*

2 *P. Medoc. in virid. lib. 4. problem. 20. in fin.*

3 *Ariſtot. ſect. 30. problem. 4.*

4 *Ioan. Neviſan. in ſilva nupt. lib. 5. n. 51. in fin.*

QVA-

QVALITAS XVIII.

Quid ſtudendum.

1 LAudo quod tu qui es jam ſolidatus in regulis juris, & reali cognitione terminorum videas totum corpus juris [1], *cum gloſâ tantùm, abſque aliis interpretibus qui ſolent* verboſitate ſuâ leges confundere, quemadmodum & antiquioribus temporibus factum eſt, cum per contrarias interpretantium ſententias totum penè jus conturbatum eſt [2]. *Sic* antiqui ſunt eximiæ autoritatis, quia verè erant doctiſſimi, nam ipſi uſi ſunt bonis libris, cum tantummodò viderent textus & gloſas, vel textus ſolùm, & ſic omnia in fonte; hodiè verò cum ſit tanta copia librorum, ut labori parcatur, datur opera libris facilimis, in quorum lectura nihil addiſcitur; undè quemadmodum ex bonis cibis fit bona digeſtio; ita ex bonis libris fit optima intelligentia, cujus rei habemus inſigne exemplum Alciati, quem ferunt per ſeptennium non vidiſſe niſi gloſam & Bartolum [3].

Si tamen commentarios vis adhibere.

2

Juris doctorum (ſi quis mea vota requirat)
Ex totâ his numerus claſſe legendus erit;
Bartolus & Baldus, Paulus, Tartagnus, Iaſon,

Tartagn. Alexander.

1 *Cacialup. de modo ſtud. de cum 7. verſ. quod ſi diceres poſt princip.*

2 *L. 1. §. noſtram C. de vet. jure enucl.*

3 *Anton. Maria Coruſ. lib 1. de com. opin. cit. §. n. 12.*

Et gemini referens Immola juris opes;
Præterea his alios si quis superaddere tentet
Officiet studiis verius ille suis [4].

[4] Mat. Gribald. de metb. studendi, lib. 1. cap. 13.

Quoniam multorum librorum & multorum autorum, & omnis generis voluminum aliquid habet vagum, & instabile, ut dicit Seneca: nusquam est qui ubique est, & vitam in peregrinatione agentibus hoc evenit, ut multa habeant hospitia, amicitias nullas; nec prodest cibus sumptus qui statim evomitur; nec convalescit planta quæ sæpè transfertur; nihil est ita utile quod in transitu prosit; & nihil ita impedit sanitatem sicut crebra remediorum mutatio; quia non venit ad cicatricem vulnus in quo plura tentantur remedia, & fastidientis stomachi est, multa degustare; quia ubi varia sunt, & diversa inquinant, & non alunt: de hoc in morali dignitate philosophorum in fine, & Seneca in Epist. 34. Turpe est seni, aut prospicienti senectutem ex commentario sapere; idem in lib. de benefic. cap. 3. plus solet prodesse si pauca præcepta teneas; & illa in promptu habeas, quàm si multa didiscris, & illa in promptu non habeas, fastidientis; & non proficientis est omnia circumire [5].

[5] Oldrad. cons. 84.

Hoc ad studendum; sed ad componendum, consulendum, vel judicandum, multa legis facitò perlectis, perlege multa; nam, ut sapiens dicit, vir in multis expertus multa cognoscit, qui autem non est, expertus quid sit? quasi dicat, nihil; & Hier. in quadam Epist. multa in manum recipio, ut à multis

multis multa cognoscam[6], *& in hoc sensu* multos libros habere expedit[7], *ut in 16 Qualitate diximus.*

4 Antonius Gomesius in commentariis variisque resolutionibus juris, sic profectò omnes tres juris partes (scilicet ultimarum voluntatum, contractuum, & delictorum) diligenter, doctè, atque enucleatè pertractavit, ut nullam omninò quæstionem q æ praxi, atque usui forensi inservire queat prætermisisse videatur; cæteras verò intricatas juris commentitii quæstiones, quæ non ad vitæ leges, sed ad meram ac vanam scientiæ ostentationem pertinent, consultò intactas reliquit[8]; non puto esse utilius opusculum, & magis varium; consulat unusquisque sibi ipsi; illum videat autorem, ad cujus cognitionem ingenium ardentiùs excitatur; per cujus emulationem credat meliùs legitimos assequi thesauros[9].

6 *Oldrad. sup. vers. in contrarium.*

7 *Tusc. Lit l. concl. 348.*

8 *Eman. Sotres a Ribeira in epist. ante comment. ejusdem Gomesii.*

9 *Cacialup. sup. vers. ultimo de Dino.*

QUALITAS XIX.

Modus studendi.

1 QUi die, noctuque torquentur, in vanum laborant nisi Dei gratiam habeant secum coadjutricem[1]; *ideo dici debet* oratio Sancti Thomæ de Aquino ante studium, *incipit*; Creator ineffabilis, qui de thesauris sapientiæ tuæ, &c.[2]

2 *Deinde* ad plenam legum interpretationem octo maximè

1 *Cacialup. de modo stud. docum. l. in prin.*

2 *Habetur post horas officii Beatæ Mariæ.*

maximè deſiderantur, quæ ſequenti carmine preſtringuntur.

Præmitto, ſcindo, ſummo, caſumque figuro:
Perlego, do cauſas, connoto, & objicio.

Hoc eſt:

Præmitto.

Pro evidentiâ illorum quæ ad ſubjectæ materiæ declarationem reſpiciunt ſemper aliquid præmittendum eſt:

Scindo.

Secundò; quoniam partitio animum legentis incitat; mentem intelligentis præparat; memoriam artificiosè reformat, & difficultas ex permixtâ traditione procedens per ſeparationem explicatur; lex in partes congruas dividenda eſt; ſic tamen ne dividantur ea quæ ſimul cohærent; & ad unius perfectionem tendunt, vel ad eundem finem concurrunt; vel dictum à ſuâ causâ; vel reſponſum à quæſtione propoſitâ; talia enim, cum ſint ratione, & fine individua, pro uno haberi debent; quæ ſi in partes ſcinderentur non dividi quidem, ſed potiùs deſtrui viderentur. Diviſionem autem commodam recipiunt quæ ſeparatam habent rationem, & diverſo fine clauduntur; veluti cum plura dicta in eâdem lege æquè principalia cumulantur; vel plures diverſæ facti ſpecies terminantur. Proindè tunc ſolùm utilis diviſio cenſetur, cum ſeparabilium confuſio evitatur.

Summo.

Summo.

Tertiò; quoniam brevitas magis delectat, & quæ compendiosè traduntur, cum adiscantur facilius, tum diutius retinentur, universa legis sententia in epitomen, sive summam redigenda est.

Casumque figuro.

Quartò; ne ex tali compendio, vel breviori narratione obscuritas fortassis insurgeret, quod sanè legis interpretationi non parùm detraheret; nec leve aliquando discrimen offerret, universa facti species ad unguem recensenda est, casusque totius legis planiùs exponendus.

Perlego.

Quintò; legenda est litera, legisque contextus verbo tenus percurrendus, cum ut facti narratio verbis legis congruere videatur; tum verò si quid fortè inemendatum, vel librariorum incuriâ depravatum invenietur, subtili judicio castigetur.

Do causas.

Sextò; ne vel in casu indubitato vel sine ratione lex facta videatur, causæ tum dubitandi, tum decidendi diligenter perveſtigari debent.

Connoto.

Septimò; ne, verbis potiùs, quàm menti inhærentes, legis definitionem ad propositam tantùm speciem restringamus, generales regulas, ac notabilia dicta ex omni ejus parte colligere debemus, casumque decisum ad omnes alios ex similitudine facti, vel rationis, protendere, & subtiliter adaptare.

Et objicio.

Octavò; quò perfecta omninò legis intelligentia habeatur

habeatur, & prorsus nihil dubitationis supersit, contraria, & oppositiones in verba & sententiam ipsius legis excitare debemus [3].

3 Mat. Gribald. de metb. ac rat. stud. lib. 1. cap. 14.

Glosam explica opponendo vel quærendo, & tandem calcula si aliquid habeat notatù dignum, & illud affig[illa]t. 3

4 Cacialup. sup. docum 7. vers. 1. ad fin.

Doctores legens sit præcipuè diligens in videndo, & ponderando allegationes quas dabit, nec credat quid dicenti, sed videat super quo fundetur dictum si velit quicquam fructus consequi; intelligentia enim dictorum ex causis est sumenda dicendi, ut eleganter dicit textus in cap. intelligentia de verb. sign. neque enim sermoni res, sed contra rei sermo subjectus est, ut in eodem cap. & dictū doctoris debet intelligi secundùm legem quam allegat, ut vult Bart. in l. non solum §. si liberationis verba ff. de liberat. legat. & D D. sæpè alibi; undè lege, vel canone non probante id ad quod allegatur, remanet nuda autoritas allegantis & verificatur illud vulgare proverbium collapsa ruunt subductis tecta columnis; cap. qualiter & quando 2. de accusat. & illud, erubescimus cum sine legè loquimur ex hoc autem quod allegationes studiosus diligenter videbit, & excutiet triplicem consequetur fructum; primò enim certior fiet de veritate allegationis; secundò melius intelliget quod dicitur; & tertiò, id melius memoriæ commendabit, cui consonat quod in simili dicit glosa reputata singularis in §. igitur in proœmio Inst. [5]. 4

5 Everard. in locis arg. leg. in præambula vers. decimo ad fin.

Denique scire leges non hoc est verba earum tenere, sed vim ac potestatem [6]; *unde* non dubium 5

6 l. scire 17. ff. de legib.

est

est in legem committere eum qui verba legis amplexus contra legis nititur voluntatem[7]; *quare* veræ interpretationes in explorandâ mente legislatoris consistunt[8].

6 Incivile est nisi totâ lege *vel doctore* perspecto unâ aliquâ particulâ ejus propositâ judicare, vel respondere; quia nonnunquam finis restringit, aut alioquin declarat principium, l. si cum fundus cum suâ glosâ, ff. de verb. sign. posteriora enim aperiunt præcedentia, & à contrario, l. qui filiabus in principio, & l. si servus plurium fin. cum utrobique notatis ff. de legat. 1. & l. quisquis in princip. cum glosâ ff. de legat. 3. & l. non est novum cum duab. leg. seqq. ff. de legib. cum simil. Porrò quemadmodum accidit interdùm ut sequentia declarent præcedentia ita non rarò fit ut posteriora prioribus derogent; l. pacta novissima C. de pact. & l. si mihi §. in legatis ff. de legat. 1. cum simil. in dubio tamen cardo non est separanda à capite, sed debet lex plura habens capita uniformiter intelligi, cap. maiores junctâ glosâ & ibi Panormit. de baptismo & facit l. jam hoc jure cum suâ materiâ ff. de vulg. & pupill. substit.[10]

7 *Vltimò* ne tot vigiliæ, totque labores intereant (quippè & memoriam hominis labilem esse constat, & nullam ferè disciplinam officium memoriæ magis quàm legalem desiderare) magnoperè enitendum est, ut quod memoriæ viribus effici non potest, solerti id calamo suppleatur; debet itaque *Doctor* cum ex lege aliquâ memorabilem regulam, vel sententiam notaverit, aut ex glosamatis, doctoribusve

[7] *L. non dubium 5. C. de legib.*

[8] *Ex Matth. Gribald. supr. cap. 9.*

[9] *L. in civile ff. de legib.*

[10] *Everard. sup. d. vers. decimo post med.*

ctoribusve enuntiatum aliquod excerpserit, ociter in librum selectum sub congruis locis, ac titulis referre, nec aliorum fidere repertoriis quæ parùm quidem conferunt his qui nullum laborem impenderunt; id tandem firmiter retinemus quod nostro ingenio, ac sudore paravimus. Hoc certo certiùs est, nullum à legibus conditis spectatæ scientiæ virum, aut magni nominis Doctorem suo indice, vel repertorio caruisse [11].

11 *Mat. Gribald. sup. cap. 22.*

Et cum hoc feceris surgas è libris & calcules tecum dicens; ex istâ lege, *ex isto Doctore, & ex isto studio*, in effectu habeo hoc notatu dignum, & illud commenda memoriæ, non de verbo ad verbum, sed sufficit in effectu [12]. 8

12 *Cacialup. sup. d. vers. 1. post med.*

QVALITAS XX.

Quanto tempore quotidiè studendum.

NOn assentio dicentibus quod oportet si quis vult multum scire quod multum studeat de nocte, & antè & post prandium, & millies facere mensam de libris [1]; *imò, non defuit* qui propter nimium studium factus esset stultus [2]. *Quapropter* non tantum studeatis quod tristitia aut pectoris dolor vos affligat anxietatibus, recipite requiem & animum ad gaudium revocate [3]. 1

Inter pone tuis interdùm gaudia curis [4].

1 *Joan. Nevis. lib. 5. silv. nupt. n. 51. ad fin.*

2 *Nevis. sup. n. 35. post princ.*

3 *Cacialup. de modo stud. dictum 4. ad med.*

Fertiles

Fertiles campi niſi vacaverint citò fient ſteriles; ex labore continuo oritur in animis ruditas & imbecillitas; debet vacatio eſſe ſicut ſomnus qui membra ad laborem fortificat[5]. Hinc Philoſophus 8. polit. dixit, laborantem indigere requie; hinc etiam Div. Auguſt. ſecundo muſicæ ſcripſit ſignanter pro doctis, dum dixit: ſapientem decet interdùm animum remittere rebus agendis intentum; hinc etiam Joan. Evangeliſta quibuſdam reſpondit qui cum ſcandaliſarentur pro eo, quod ipſum ludentem cum diſcipulis vidiſſent, mandavit uni ut arcum tenderet, & ſagittam traheret, quod cum pluries feciſſet, percunctatus eſt ipſum, an continuè id facere poſſet? qui reſpondit, minimè, idem quoque eventurum in homine, Joan. Evangel. ait, cui animus ſæpè numero frangeretur ſi nunquam à ſuâ intentione relaxaretur; Hinc eſt quod Philoſophus etiam 4. Ethic. ſcribit; quod in hujuſmodi vitæ converſatione quædam requies habetur pro ludo: & Cicero 1. Offic. ludo & joco uti quidem licet, ut ſomno, & cæteris quietibus; ita & gravibus, cæteriſque rebus ſatisfecerimus. Hinc etiam Cato, in originibus, clarorum, & magnorum virorum eſt, ut non minus ocii quam negotii rationem ſciant extare oportere; eam ob rem olim apud veteres fuerunt ludi et dies celebres inſtituti ut ad hilaritatem homines publicè cogerentur tanquam neceſſarium laboris temperamentum interponentes[6]. Aſinius Pollio orator magnus nunquam ita negotiis ſe tradidit, quod duas poſtremas diei horas ſibi non reſervaret; in quibus nec amicorum

[4] *Gloſa verbo peragant in proœm. ff. §. tertii.*

[5] *Ex Franc. de Fuenſalida in tract. de req. anim. cap. 4.*

[6] *Eſtephan. Coſta de ludo §. 2. ex n. 4.*

corum epiſtolas legebat, ne fortè novarum curarum eſſent cauſæ; alij uſque ad meridiem laborant, alteramque diei partem rebus mediocribus concedebant [7].

7 Ex Fuenſalida ſup.

Vnde ſtudium debet ſe conformare temperato 2
ſtomacho ut non capiat plus unâ vice quam requirat virtus digeſtiva, aliàs ſequitur indigeſta confuſio et dicit Salicet. quod ſileant qui ſcripta tantùm diſcurrunt, et propter frigiditatem ſtomachi in eis contenta non digerunt [8]. *Ego cenſeo per duas tantùm vel tres horas ſine intermiſſione ſtudendum; quinimo in his ſi ingenium recuſet ceſſandum ne ſtudens*, ſi pergat, ſentiat ſtomachum oneratum et quia fragilis hominum memoria ſæpè dum aliud novum quærit aliùd jam quæſitum amittit, ut dicere ſolebat Seneca [9]. *Igitur quia* ingenium ſupplet tempus [10], *fovendo ingenium ſurge, & ſi poßibile ſit vade ubi campos videas*, ingentes namque vires ſuſcipit animus aperta loca proſpiciendo, quæ novos ei tribuunt ſpiritus [11], *ſic* feſtina lentè [12].

8 Nevian. ſupr. n. 54. ad fin.

9 Catal. ſup. ſupra docum. 7. ad med.

10 Gloſa verbo devotio in cap. monachus 77. diſt.

11 Ex Fuenſalida ſupra.

12 Vulg. proverb.

QVALITAS XXI.

Continuatio ſtudij.

1 Angel. in proœm. Inſt.

2 Vulgare proverbium.

SI quis fortè velit juriſconſultus haberi [1] 1
Continuet ſtudium [2].
Nulla dies ſine lineâ [2]; *quia*,

Gutta

Gutta cavat lapidem non vi, ſed ſæpè cadendo [3]. 3 *Vulgare.*

2 Licitum eſt ſtudere & ſcribere diebus feriatis, & erat proverbium antiquorum; qui obſervant feſta malè ſcient codicem, & peius digeſta: An autem doctoribus licitum ſit conſulere diebus feriatis? ponunt canoniſtæ in cap. 1. de feriis & Alberic in l. pen. ff. eodem, & concludunt Joan. Andr. & An. ind. cap. 1. quod doctoribus licitum eſt conſulere diebus feriatis pro forenſibus qui ſunt in hoſpitio, & ſic propter caſum neceſſitatis; debent tamen in recompenſationem facere aliquam elæemoſynam; ut ibi per eos; dicit etiam Albe. in d. l. pen. ſe aliàs habuiſſe Romæ tempore indulgentiæ generalis 1350, quod ad delectationem, & non lucri causâ, quilibet poteſt ſtudere die feriatâ in honorem Dei, & conſulere in cauſis miſerabilium perſonarum, ſed gratis; nam in operibus pietatis dierum diſtinctio non habetur, de conſec. diſt. 5. cap. nunquam, & cap. fin de fer. [4]. 4 *Iaſ. in l. pen. ff. de feriis, n. 2. & 3.*

3 *Limita tam recreationis causâ ut in præcedenti qualitate, quàm propter anni præcipuas celebritates verbi gratia paſſionis Salvatoris noſtri Ieſus Chriſti; quibus diebus plus oportet orare, quam ſtudere. Adde feſtum ſanctæ virginis Luciæ oculorum tutellaris, quâ die fertur Bartolum ab ſtudiis ceſſare conſueviſſe.*

QVALITAS XXII.

Semper, & à quocunque diſcendum.

SI quis fortè velit juriſconſultus haberi 1
Velit à quocunque doceri [1].

Audiens ſapiens ſapientior erit [2]; qui diligit diſciplinam, diligit ſcientiam, qui autem odit increpationes inſipiens eſt; via ſtulti recta in oculis ejus, qui autem ſapiens eſt audit conſilia [3]. Laudatiſſimus eſt is qui cuncta videbit, ſed laudandus eſt is qui paret recta monenti [4]; ſapientem eſſe dicunt eum, cui quod opus ſit ipſi venit in mentem; proximè accedere illum qui alterius benè inventis obtemperet [5]. *At* verus ignorans eſt qui nunquam interrogat, & ita nunquam ſcit, diſcite ergo nam qui non diſcit odit ſapientiam, & odium ſapientiæ eſt vera ignorantia, ne vos pudeat interrogare; dum enim interrogatis vultis ſcire; ſcitis verò dum ſcire deſideratis; qui autem ob pudorem non interrogat, auream ſcientiæ cupiditatem operit ſacco ignorantiæ [6]. Multi ad culmen ſcientiæ perveniſſent, niſi ſe jam perveniſſe putaſſent [7].

Pulchrum eſt etiam ſenem ſapientiæ ſtudere [8]: 2
cum in nemine tam fœda ſit ignorantia quantum in ſenibus, & minus eſt culpabile mori diſcendo quam ignorando; Socrati multi objiciebant: non

te

1 *Angel. in proœm. Inſtit.*

2 *Proverb. 1.*

3 *Proverb. 12. verſ. 1. & 15.*

4 *Heſiodor. oper. 1.*

5 *Cicer. pro Cluent.*

6 *Ex doctrina Princip. Franc. de Gurmendi, cap. 2.*

7 *Senec. de tranquilit. animi.*

8 *Æſchil. relatus ab Hier. de Huerta in problemat. philoſophicis in prologo ad lect.*

te pudet adiſcere poſt tantos annos? & reſpondebat: plus me puderet poſt tantos annos ignorare. Ingens eſt labor ſtudere, ſed maior requies ſcire; ideò eſt minus inconveniens tollerare moleſtiam ſtudii, quam laborem ignorantiæ [9]. Nullus propter opprobrium ſenectutis, vel nobilitatem generis à parvulis, vel minimis eruditis, ſi quid fortè eſt utilitatis, aut ſalutis inquirere negligat; qui enim rebelliter vivit, & diſcere aut agere bona recuſat, magis Diaboli, quàm Chriſti membrum eſſe oſtenditur, & potiùs infidelis, quam fidelis monſtratur [10]; *unde Auguſtinus* en adſum ſenex à juvene coêpiſcopo, & Epiſcopus tot annorum à collegâ nec dum anniculo paratus ſum diſcere quomodo vel Deo, vel hominibus juſtam poſſumus reddere rationem [11], *& Pomponius* ego diſcendi cupiditate quam ſolam vivendi rationem optimam in octavum & ſeptuageſſimum annum ætatis duxi, memor ſum ejus ſententiæ: & ſi alterum pedem in tumulo haberem non pigeret, aliquid addiſcere [12]; juxtáque hanc ſententiam eſt quod M. Cicero de ſenectute inducit Solonem in verſibus gloriantem, qui ſe quotidiè aliquid addiſcentem ſenem fieri diceret [13]. *Et* Alphonſus Aragonius Siciliæ Rex jam quinquagennarius præceptori tamen ſe ſubmiſit [14], unde Seneca nulla ætas ſera eſt ad diſcendum [15].

3 Item maiores tenentur ſequi exempla minorum ſi bona ſunt [16], ſtultus eſt enim qui in eo ſe primum exiſtimat ut bona quæ viderit diſcere contemnat [17].

9 *Ex doctrina princip. d. cap. 2.*

10 *Cap. nullus 38. diſt.*

11 *Cap. ſi habes 24. q. 3.*

12 *L. apud Iulianum 2. ff. de fidei commiſſ. libert.*

13 *Gloſa margin. d. l. apud Iulianum.*

14 *Raviſ. Text. in officina tit. laborioſi, & Variar. art. peritiſ. n. ult.*

15 *Seneca relatus a gloſa ind. cap. nullus.*

16 *Gloſa verbo diſcere in cap. 4. diſt. 22.*

17 *Cap. 4. diſt. 22.*

QVA-

QVALITAS XXIII.

Modus utendi ſcientiá.

CVm ſcire in legali ſcientiâ non ſit propter ſcire 1
ſed propter operari, & rem ad praxim reducere nihil aliud ſit quam de arbore fructum colligere [1], *quomodò ſcientiâ utendum videamus; & quia eâ utimur vel in noſmetipſos gubernando, vel in loquendo, vel in libris componendis; vel in docendo; vel in conſulendo; vel in judicando, aut alio modo republicâ gubernandâ, ſigillatim horum generaliora præcepta proponamus.*

1 *Gratian. diſcept. tom. 1. cap. 186. n. 11.*

In nos metipſos gubernando.

Qui doces quod juris præcepta ſunt, honeſtè vi- 2
vere alterum non lædere, jus ſuum cuique tribuere [2], qui alium doces te ipſum doce in quo enim judicas alterum te ipſum condemnas [3]; medice, cura te ipſum [4]; juſtitiam cole, æquum ab iniquo ſeparans licitum ab illicito diſcernens [5]; ego, quoniam ſiquis à me quærat, utrum rectè fiat? quid ei reſpondeam non invenio, nunquam hoc facere auſus ſum [6].

2 *§. ult. inſt. de juſt. & jure.*
3 *Div. Paul. ad Rom. 2.*
4 *Luc. 4.*
5 *Ex l. 1. ff. de juſt. & jure.*
6 *Cap. ſi habes 24. q. 3.*

In loquendo.

Primò ſi de alienâ ſcientiâ loquaris; eruditionis oſtendendæ gratiâ, ſolùm facias (ut in 12 Qualitate diximus) ſubjectus tamen illius profeſſoribus; nec alios 3
docere

docere velis, niſi irrideri cupias ut Perſianus Megabiſus qui, dum coram Apelle pictore maximo de picturâ fidenter loqueretur, ita ab Apelle fuit reprehenſus; ego ſanè, ô Megabiſe, te prudentem judicabam, quia taciturnitas multum ornabat pretioſa tua veſtimenta; nunc autem contra video, & etiam hi pueri colorum molitores te illudunt [7]; *ſic* Phormio Peripateticæ ſectæ Philoſophus cum apud Anibalem aliquot horas de officio Imperatoris, deque omni re militari copioſiſſimè deſeruiſſet, interrogatus Anibal quid de eo ſentiret? reſpondit, multos ſe deliros ſenes vidiſſe, ſed quì magis quàm Phormio deliraret, vidiſſe, neminem [8].

4 *Secundò*, *adhuc in propriâ ſcientiâ* nolit verboſus eſſe; *ut* in 9 Qualit. n. 10. ſed debet concluſivè loqui pauca & utilia effundere [9].

5 *Tertiò* ne te colaudes [10]; dicentes enim ſe eſſe ſapientes ſtulti facti ſunt [11], & laus in ore proprio vileſcit [12], laudet te alienus, & non os tuum, extraneus; & non labia tua [13].

6 *Quartò audias priuſquam reſpondeas*; *nam* qui prius reſpondet, quam audiat ſtultum ſe eſſe demonſtrat, & confuſione dignum [14].

7 *Quintò* coram ſapientibus velis potiùs audire quàm loqui [15].

8 *Sextò*, Contra verboſos noli contendere verbis. *Nam*,

Sermo datur cunctis, animi ſapientia paucis.

9 *Septimò*, inter ignaros de ſublimibus ne loquaris [16].

7 *Ex Franciſco de Fuenſalida in requie animæ, cap. 7.*

8 *Conrad. Geſner. in Onomaſticon propr. nom. verbo, Phormio.*

9 *Put. de Sindicatu rubr. notor. jud. cap. 2. n. 4.*

10 *Cato relatus a Refred. 2. quæſt Sabbat. n. 3.*

11 *Div. Paul. 1. ad Roman.*

12 *Seneca.*

13 *Proverb. 27.*

14 *Proverb. 18.*

15 *Ex doctrina principum apud Gurmendi, cap. 12. fol. mihi 8. ad fin.*

16 *Ex Epicteto apud Franc. de Quevedo, cap. 51. in principio.*

In componendo.

Primò caveant ea quæ jam perorata sunt iterum 10
resuscitare, sed hæc sola inscribere quæ compendiosâ narratione causas possunt explanare vel aliquid novi continent, vel addere quod derelictum est [17]; nam recentes semper & floridos sapientiæ fructus debent addere [18]; Hodiè autem jam eò perventum est, ut cum legem aliquam interpretandam assumimus nisi illam pleno stylo, & solenni (ut inquiunt apparatu tractamus extraneas etiam materias inserendo, & pervagatas doctorum opiniones cumulando, officio nostro satisfeciſſe minimè videamur; hinc prolixa, & infinita decisionum volumina; hinc confusa jurium conturbatio ut nulla jam lex, nullum responsum suam retineat puritatem, quotus enim quisque est pretium operæ maximum non se feciſſe arbitratur, si ab aliis inventa, vel alio loco tractata in horreum suum non congerat, & (ut in adagio est) ex alienis agris herbarum omnium fascicuium proferat; nec tantisper labore suo finem præscribit donec numerosæ chartæ alienis impletæ virgultis in grande volumen exurgant; At quàm commodius foret probo, & docto viro breves, atque utiles edere commentarios; in illisque non supervacuũ laborem impendere; sed ingenii sui vires excutere, & tum ex verbis, tum ex mente legis aureas sententias, & memorabilia dicta in commune bonum proferre! quippè nulla inter homines adeò rara & difficilis facti species emergeret, quæ hujusmodi sententiis non posset vel rectissimè definiri [19]; *neque in me lector insurgat:*

17 *L. fin. §. in rescriptoriis C. de appellat.*

18 *Ex Cassan. in catal. p. 10. consid. 28. in vers. 1.*

19 *Mat. Gribald. de rat. stud. lib. 2. cap. 9.*

ſurgat: in quo judicas alterum teipſum condemnas[20]; *ſi nanque opuſculum hoc componis non tuis* ſed veterum monitis, imò & verbis[21]; quid agis niſi ea quæ jàm perorata ſunt iterum reſuſcitare[22]? *reſpondi jam in prologo, ubi vide.*

20 *Div. Paul. 2. ad Roman.*

21 *Iuſt. Lipſ. in polit. lib. 1. cap. 1.*

22 *D. l. fin. §. in refutatorio, C. de appellat.*

11 *Secundò* refert Bald. Peruſinus, Bartolum ſemper tenuiſſe opiniones placentes Laicis; hoc eſt, ut ego intelligo, quæ ſemper ſenſui, & intellectui communi acceſſerint, quod opinionibus ſuis multum honoris conciliaverit[23]; *in hoc tamen neminì perſuadeo, quod ſemper aliorum opiniones ſequatur*; imò non credat quid dicenti, ſed videat ſuper quo fundetur dictum, intelligentia enim dictorum ex cauſis eſt aſſumenda[24], *de quo* in Qualit. 19 n 4. *& minus laudabilis fuit*, Ateius Capito, qui in iis quæ ei tradita fuerant perſeverabat, *quàm* Labeo, qui ingenii qualitate, & fiduciâ doctrinæ, qui præ cæteris ſapientiæ operam dederat, plurimâ innovare inſtituit[25]. *Sed* inter utrumque vola[26] *prudenti cum moderamine.*

23 *Ioan. Fichard. in vitâ Iuriſc. de Bartolo.*

24 *Everard. in fin. præamb. ad loc. argum.*

25 *L. 2. §. poſt hunc ff. de orig. jur.*

12 *Tertiò* maximè abſtineat *ſcribis* à facili reprehenſione aliorũ juxtà conſilium Salomonis Prov. 18. & Eccleſiaſt. 11. & tranſumptivè in cap. eorum 11. quæſt. 3. de qua re vide quæ eleganter ſcribit Hoſtienſ. in princip. ſuæ aureæ ſummæ, ubi ponit decem temerariæ reprehenſionis modos[27].

26 *Ovid. Metam. lib. 8. fab. 3.*

27 *Everard. ſupr.*

Præcipuè à reprehenſione magiſtri; convenit præceptorem honorare, obſervare, colere amare ut genitorem, non ſuperbiat ille diſcipulus cui aliquando contigerit aliquid ſcire doctori ignotum. Nam in hoc latiſſimo prato juris civilis bos herbam,

bam, canis leporem, Ciconiaque lacertam invenire poteſt. Ut in ſimili dicit Seneca, Epiſt. 108. præterea omnia intelligere, & omnium habere memoriam divinitatis eſt potiùs quàm humanitatis, ut l. 1. §. ſi quid autem C. de vet. jure enucl. [28], *& ut cunque ſit* non eſt diſcipulus ſupra magiſtrum [29]; conetur præceptoris opiniones defendere quantum poteſt, exemplo Caſſii juriſconſulti; ut habetur in l. qualem verſic. Caſſius ff. de arbitr. cum ſimil. [30], *nam diſcipulus etiam ex magiſtro honoratur, ſicque* Accurtius laudatur diſcipulus dignus Azone magiſtro [31], *timeat quod de Ariſtotele notatur*, cui, quia, ingratus, ſui magiſtri Platonis quantum in ſe fuit opiniones impugnavit, terra ad ſepulturam defuit, & in Euripi aquis ſubmerſus obiit; apud Indos lex viguit uſu vetuſtiſſimo roborata per quam diſcipulus præceptori ingratus, publico ſignabatur ferro pro infamiâ, nec Gymnoſophiſtarum academiam intrare poterat niſi cicutæ faſciculum ad collum traheret, fœtoris ſuæ ingratitudinis inditium [32]; et propterea opinio præceptoris quando eſt famoſus Doctor excuſat judicem à ſindicatu, qui pro eâ contrà communem judicavit. Prædicta vera, niſi talis præceptor eſſet imperitus matheſeôs, vel una vacheta; vel aſinus plumbeus; ſeu caſtra porcella, vel una beſtia humanina; vel aſinus ſine bardis, qui tantùm intelligit curiam ſicut mula; vel qui comediſſet nimias fabas; vel guſtaſſet parùm de brodio juris, vel de graſſeto; vel groſſi capitis; vel de ſecretariis Juſtiniani, id eſt groſſis, et neſcientibus

28 *Catalup. de mod. ſtud. Docum. 3.*

29 *Matth. 10.*

30 *Everard. ſupr.*

31 *Ex Tiraq. in l. ſi unquam verbo, totum, n. 4.*

32 *Ex Thom. Garçon. in ſinag. ignor. cap. 9.*

entibus unam legem; vel qui non intelligit quid loquatur; vel qui in legibus claris obscuritatem inducit[33]. *Loquimur de illo de quo infra, ex n. 16.* Quod si non potest præceptoris opiniones defendere ex errore manifesto, veritatem præponet, & honorabit eam; nam, ambobus existentibus amicis, sanctius est honorare veritatem, ut inquit Philosophus, 1. Ethic.[34].

33 *Nevisan. lib. 5. sylvæ nupt. n. 38.*

34 *Caciatup. sup.*

Quod à fortiori de Bartolo tanquam magistro omnium in jure civili[35]; & dicit Bolog. in repet. auth. habita col. 35. quod ipse non audet reprehendere tantùm Doctorem, prout est Bartolus, & potiùs vult dicere quod ipse non intelligit, vel quod liber est corruptus; & Pich. in l. in quartam col. 93. quod maiores nostri adeò semper timuerunt fundamenta Bartoli, quod semper trepidanti animo complexi fuerunt in illo articulo sententiam Baldi[36].

35 *Angel. in §. fin. Inst. de pupil. substit. col. 3.*

36 *Nevisan. sup. n. 25. post med.*

13 *Quartò* semper sibi persuadere debet quod legis condendæ autoritas sibi data non est; sed quod autoritas ejus qui Doctoris insigne adeptus est, duntaxat probabilis est, non necessaria[37]; *non sicut* Barbatia qui erat jactabundus, & temerarius, & studio impugnandi communes opiniones sæpissimè deliravit, credens eâ viâ facere se immortalem; & Baldus emulatione Bartoli tantùm subtilisavit, quod seipsum fregit; & de Barbatiâ idem, & plura alia dicit Calcan. cons. 1. arguens eum de pompâ; & Joan. Pyrrhus de donat. conjug. charta 2. dicit eum glorioſum, solet enim gustui displicere fumum olens[38].

37 *Everard. supra in fin. præamb. ad loc. arg.*

38 *Nevisan. supr. n. 28. in fine.*

Quintò, nolit verbosus esse [39], *nec* verbosos commentarios facere [40]; quia stultus verba multiplicat [41]. 14

Omnia longa solent cunctis fastidia ferre
Quæ comprehensa sunt benè culta placent [42].

Satietas inimica est auribus, quemadmodum cibus superfluus corporibus [43]; brevis sermo & auditur libentiùs, & attentiùs, & meliùs memoriæ commendatur [44], *brevis*

Sis licet usque malus non odiosus eris [45].

Ex quibus gaudent brevitate moderni [46]: *&* non siquis multa dixerit admiratione dignus erit, sed potiùs qui pauca pronuntiaverit si fuerint utilia [47]; *sic* non multis verbis pauca comprehendas, sed paucis multa [48]; *fatebimur* artificia esse, totum comprehendere sub exiguo [49]. *Netamen* obscurus fias dum brevis esse laboras [50], quia verba obscura debent evitari tanquam scopulus [51]. *At Glosa* aliquando loquitur obscurè propter altitudinem intellectus, ne nimiâ facilitate rederet difficultates legales communes cum idiotis; *nam* mysteria secretiora, altissima divinitatis arcana plebi palàm facere quid erat aliud, quam dare sanctum canibus, & inter porcos spargere margaritas? hinc invehitur Uldarichus Zazius in l. 2. de orig. jur. contrà traducentes jus civile in vulgari. Etiam Bartolus aliquando loquitur Teutonicè, id est obscurè, &

39 *Ecclesiastici 7.*
40 *L. 1. ff. de orig. jur.*
41 *Ecclesiastes 10.*
42 *Refert. Cassan. in præfat. cathalo.*
43 *Gregor. Nazianzen. in sanct. lavacr.*
44 *Origin. sup. lib. judic. homil 6.*
45 *Martial. lib. 2. epigram. 1.*
46 *Glosa verbo, causa, in l. 1. ff. quod met. causa.*
47 *Philonid. relatus ab Hier. de Huerta in prologo ad problem. philos.*
48 *Pytagoras.*
49 *Senec. epist. 38.*
50 *Horat. in poet.*
51 *Nevisan. sup. n. 39.*

& hoc faciunt etiam juriſconſulti [52]: *ſic tu fac ſi altitudo materiæ petat, & cum dicat aliquis*, ſi non vis intelligi, nec ego volo te intelligere [53]; *reſpondeo*, intelligentibus leges loquuntur, nam homines groſſi capitis non intelligunt ſubtilia [54]; incapaces aures non capiunt quæ ſunt de apicibus juris, quia de ſubtilibus, & ſpeculativis non guſtat aſinus [55]. *Sed regulariter* proprium legis nihil magis eſt quàm claritas, & obſcuritatem in legibus damnat Sanctus Auguſtinus; *idcò* obſcurè loquentes malè faciunt, & Fortun, item Barbat. invehunt contrà Doctores qui dederunt ſemper nobis doctrinas obſcuras; & Seneca Epiſt. 84. dicit quod ambiguitas verbi quærit locum fraudi, quod faciendum non eſt ubi veritas quæritur [56]. *Unde* lex vel ſtatutum quando eſt ambiguum non meretur, aut poteſt allegari ad deciſionem cauſarum [57]; *de quo infra n. 36. in princ. illos condemna qui* Bartolum, Baldum, & Paulum citant ad id confirmandum quod expreſsâ, atque eleganti juriſconſultorum ſententiâ comprobatur [58].

15 *Sextò*, illud memorabile eſt quod traditur, Bartolum toto quinquennio in repetitione legis de ætate ff. de minor. abſolvendâ elaboraſſe; quem Bartoli morem utinam qui hac ætate commentantur ex aliquâ parte imitari dignarentur; pauciores haberemus libros, ſed utique meliores, expolitioreſque [59]; quæ ad perpetuam memoriam ſiunt diligenter proſpicienda ſunt, maximè ubi ſunt poſteris profuturâ [60].

52 *Neviſan. ſupra n. 33.*

53 *Neviſan. n. 34. in fine.*

54 *Bald. conſ. 143. alias 144. punctus n. 5. volum. 2. alias conſ. 477. vol. 4*

55 *Neviſan. ſup. n. 39. ante med.*

56 *Neviſan. n. 33. ad fin. & 34. poſt med.*

57 *Ex J. ſ. in l. admonendi, n. 67. & 68. de jurejur. & in l. cum prolatis, n. 15. de re judic.*

58 *Mat. Gribald. d. cap 9. poſt. princip.*

59 *Ioan. Fichard. in vitâ juriſc. tit. de Bart.*

60 *Specul. 1. p. tit. de offic. omnium judic. in princ.*

In

In docendo.

Primò, qui alium doces teipſum doce [61]; *ut ſupra* n. 2. cum ſit in civile eos qui alieno auxilio in rebus ſuis adminiſtrandis egere noſcuntur, & ab aliis reguntur, aliorum tutellam, vel curam ſubire [62]. 16

Secundò, verba obſcura debent evitari tanquam ſcopulus, eſt enim tunc ſignum quod magiſtri ſeipſos non intelligunt, & ideò coguntur obſcurè loqui, & inordinatè; ſignum benè intelligentis eſt ſcire benè docere; ſermo obſcurus ſolùm placeat idiotis, *qui* credunt talem obſcuritatem cauſari ex imbecillitate ſui ingenii, non ex ignorantiâ docentis [63]. Bonus Doctor vulgi more loquatur ut ambiguitates, obſcuritateſque vitet; non ſic dicat ut à doctis, ſed ab indoctis dici ſolet; quid enim prodeſt ſubtilitas eloquentis, quam non aſſequitur intellectus audientis [64]? 17

Tertiò, non magis curet ſe oſtendere, quàm ſcholaribus prodeſſe; quia nobilitatur magiſter per ſcholares, pater per filium, præſes per ſubditos [65]; *faciat ut jure dicat*: ego nunquam faſtum legendi, aut docendi pompam exquiſivi; ſed ſemper fui hujus deſiderii, & propoſiti cum cathedram aſcendam placere ſummo Creatori; quia ſcientia non ad delectationem hominum, ſed ad Dei laudem prædicanda eſt; & legendo utilitatem audientium ſummo deſiderio quærere, veras concluſiones referendo quantò vires ingenii ſuppetunt: In docendo delectetur non aviditate conſequendæ laudis, ſed charitate ſeminandæ veritatis [66]. 18

Cavendum

61 *Div. Paul. ad Roman. 2.*

62 *§. item maior Inſt. de excuſ. tut.*

63 *Neviſan. ſup. n. 39.*

64 *Afflict. de jure protom. in præfat. n. 4.*

65 *Neviſan. d. n. 39. ante med. & 42. in princ.*

66 *Afflict. ſup. n. 3. & 4.*

Cavendum ab illis qui putant ſummam ingenii laudem eſſe non vera explicare, ſed bonas, utiles, ac receptas aliorum ſententias petulanter evertere, quaſi ipſos pudeat uſquam cum quoquam conſentire; quia turpe ſibi exiſtimant homines plus ſatis ambitioſi quæ recta, & ſimplicia ſunt, quia nimiùm ſunt vulgaria, & facilia, ſequi; quibus præſtigiis (Dii boni!) & commentis veritatem obruunt, quo aliquid paulò argutius nec ab aliis antè excogitatum in medium adduxiſſe videantur. Itaque de hujuſmodi Doctoribus illud verè dici poteſt quod Antonius apud Ciceronem de Philoſophis ſcribit: ipſi ſe compungunt ſuis acuminibus, & multa quærendo reperiunt non modo ea quæ jam non poſſint ipſi diſſolvere, ſed etiam quibus antè ex orta, & potiùs detexta propè retexantur [67].

67 *Franc. Duaren. in epiſt. de rat. docendi mihi in 1. vol tract.*

19 *Quartò damnaretur* qui non eſſet lector, ſed prædicator, vel cantor; iſta enim ita lectorem dedecent, ſicut prædicatori legere quandò eſt in pulpito [68].

68 *Neviſan. ſup. n. 41.*

20 *Quintò (ut totum comprehendamus)* illuſtris Doctor Martin. de ſano in Epiſtolâ quam fecit de modo ſtudendi, dicit, quærendum eſſe de Doctore, ſi qualia docere oportet doceat; ſi libenter ad interrogata reſpondeat, & ſi reſpondendo dubitationes de pectore quærentis evellat; ſi patitur rationabiliter contradici; ſi cauſam rationabilem ſuis dictis adjungit; ſi videatur quod aſſerit de fonte vel ſcripturæ, vel æquitatis, ubi juſtitia deficit, provenire. Itemque quærendum an ſit ſatis ſufficiens; an vim habeat impreſſivam, ut exemplis intelligibilibus

bilibus instruat quod ostendit; nec sit in suâ lectione pomposus, sed potiùs utilis, & fidelis, & plus veritati, quam truffis & ornamento verborum inhærens [69]: *breviúsque ait Imperator*, si laudabilem in se probis moribus vitam esse monstraverit, si docendi peritiam, facundiam docendi, interpretandi subtilitatem, copiamque differendi se habere patefecerit [70]. *Tandem* ut præclarè inquit Cicero non solùm aliquid scire, artis est, sed est quædam ars etiam docendi; in quâ Servium Sulpitium valdè exercitatum fuisse, ideóque cæteris excelluisse Jureconsultis idem autor est [71].

69 *Cacialup. de modo stud. docum. 2.*

70 *L. 1. c. de profess. qui in urbe Constant. li. 12.*

71 *Franc. Duarem. supra.*

In consulendo.

Primò firmandum est factum [72]: ex quo jus oritur l. si ex plagis §. in clivo ff. ad leg. Aquil; quod necessarium est, ne videamur aliquid terminare antequam termini quæstionis intelligantur, juxtà l. Domitius Labeo ff. de testam. l. ut responsum C. de transact. & modum traditum per Angel. in cons. 100. [73]. 21

72 *Ex Gregor. Lop. Madera in fin. prologi ad excell. mon. Hisp.*

73 *Roland. cons. 1. a princ. vol. 1.*

Secundò (quamvis in foro causas dicentibus nefas, ut ita dixerim, videatur esse, nullâ præfatione factâ judici rem exponere [74]) *consulendum est* omissâ prolixitate verborum sapientibus inimicâ, quæ (ut utar verbis Senecæ) fastidiunt stomachum; & calcando vestigia subtilis Aretini dicentis in cons. 6. in princ. benè consulentem debere respondere ad rem sine verborum multiloquio, sine truffis, & generalibus quæ solent apponi ornatus causâ [75], *de quo supra n. 14.* 22

74 *L. 1. ff. de orig. jur.*

75 *Roland. sup. n. 3. & 4.*

Tertiò ante factum eligere semper debemus il- 23

lam

lam opinionem quæ tutior est; post factum verò fieri debet interpretatio per quam *defendatur* [76]. *Nam* facilius conservatur quod factum est, quàm de novo aliquid fiat, l. patre furioso ff. de his qui sunt sui [77]; *unde dictum:* multa antè factum consulimus, quæ post factum sustinemus.

[76] *Surd. decis. 58. n. 3. versic. quæ sententia, lib. 1.*

[77] *Surd. decis. 40. n. 5. lib. 1.*

4 *Quartò* non debemus recurrere ad generalia cum sint faciliora, sed ad singularia, tanquam magis vera, licet difficiliora, secundùm Philosophum 2. Ethic. cum etiam sit respondendum de jure per speciales decisiones, non per regulas generales more pauperum Doctorum; imò non est standum istis generalibus quæ non sunt apicicatoria, neque concludunt subtilibus viris, sed grossis [78]. Proinde theoricæ generales non illuminant intellectum practicum, qui debet esse de rebus singularibus [79]. *Sed quia* non possunt omnes articuli sigillatim aut legibus, aut Senatusconsultis comprehendi, *tunc* ad similia procedere, atque ita jus dicere debet [80].

[78] *Gratian. discept. tomo 2. cap. 335. ex n. 19.*

[79] *Mantica de tacit. lib. 4. tit. 1. n. 2.*

[80] *L. non possunt 12. ff. de legib.*

25 *Quintò* brevis esse laboret [81]; *ut supra n. 14. sed in dubio* meliùs est plus probare aliquid quàm neneceſſe est; quàm minus forsitàm quàm negotio debeatur [82].

[81] *Horat. in poet.*

[82] *Salvian de vero judic. lib. 1. post med. versic. quamvis.*

25 *Sextò, sciant advocati quod* ista officia debent exerceri ad dilucidationem justitiæ, non ad subversionem veritatis; ideò meminerint omnes se continere intrà metas suæ vocationis, ne, contra veniendo suis officiis, & studiis [83], *de illis dicat Bernardus:* miror quemadmodum aures divinæ possint hujusmodi disputationes advocatorum, & pugnas verborum audire; Corrige, Deus, pravum morem,

[83] *Gratian. discept. tom. 1. cap. 186. n. 54. 56. & 57.*

rem, præcide linguas vaniloquas; labia doloſa claude; hi ſunt qui linguas ſuas docuerunt loqui mendacium, diſcreti adverſus juſtitiam, eruditi pro falſitate, ſapientes ut faciant malum, eloquentes ut impugnent verum; hi ſunt qui inſtruunt à quibus fuerant inſtruendi; aſtruunt non comperta, ſed ſuas ſtruunt calumnias innocentiæ, deſtruunt veritatis ſimplicitatem, & conſtruunt judicis vias [84]. Olim vocabantur moratores, obturbatores, ſordidi, quorum caninam facundiam appellabant; rabulæ, vel quòd ſint parati ad radendum quid, auferendumque; vel à radendis auribus, quod rodant, & offendant aures, & nimiâ verboſitate feriant. Unde vulgatum illud: nulla cauſa adeò mala quam peritus advocatus non poſſit bonam facere, multum redarguendum eſt, cum non detur in jure iſta peritia quâ patronus hoc poſſit facere. Hinc Apuleius tales vocat Vulturios togatos, ut quibus ſanguinariâ rapacitate homines excarnificare frequentiſſimi ſit moris, ita ut conceſſum eis ſit in medio fori latrocinium [85].

Sed cum hi qui circà lites morantur piam diſpoſitionem in ſuâ naturâ remanere minimè conceſſerint, invenientes machinationem [86], occaſionem facientes ſuarum calumniarum [87]; qui habet jus in principali, cavillationes, & malitias adverſarii poteſt per alias repellere [88]; dicas *ergo* de advocato quod ſi habet juſtam cauſam poteſt licitè deeipere adverſarium ſuum [89]; nec videbitur dolo feciſſe cum fraudem excluſerit [90]; & hæc quoque procedere in foro conſcientiæ [91]; *temperandum tamen*

84 *Div. Bernard. in lib. de conſiderat.*

85 *Gratian. ſup. ex n. 59.*

86 *l. ab Anaſtaſio 23. C. mandati.*

87 *Auth. de exhib. reis §. illud quoque collat. 5.*

88 *Gloſ. verbo, malignantium, in cap. cupientes 16. de elect. in 6.*

89 *Gloſ. verbo, inſidiis in cap. Dominus 23. quæſt. 2*

90 *L. cum pater 77 §. filio in fine ff. de legat. 2.*

91 *Navarr. de reſtitut. in præfat. n. 71. ad fin.*

men ſic, advocatum juſtam cauſam tractantem non temerè cautelis, ac malitiis caviliſque uti debere, nec poteſt; id enim indecens eſt bono viro; ſed tunc demùm arte quapiam decipere adverſarium juſtè ei licere, cum id neceſſarium eſſe duxerit ad alterius cavillationes tutè effugiendas, vel victoriam in lite conſequendam; modò nec etiam adverſus alterius cavillationes falſitate, vel mendacio utatur, cum hoc etiam ad mortem evitandam nequaquam licitum ſit; peccat igitur advocatus qui in judicio, etiam contrà adverſarii cavillationes, judicem, vel eundem adverſarium mendacio, aut falſitate decipit [92]; quæ opinio eſt verior, & communior, & tenenda, licet contraria (de quo doleo) magis uſitetur [93].

92 *Cov. I. var. cap. 2. n. 1.*

93 *Cevallos commun. quæſt. 361. in fine.*

27 *Septimò advocatus* circà tria exhibeat ſe maturum, ut ſic ex ingenio ſuo augeat ſapientiam; videlicet in vultu, in geſtu, & voce; in vultu, ut vultum affabilem, jucundum, & benignum judici, ac aſtantibus oſtendat; abſque riſu tamen indiſcreto. In geſtu; ut caput, vel pedes non ducat indebitè, ſed cuncta membra debitâ maturitate regat, juxtà illud: officium teneant lingua, pedeſque manus; ac etiam oculus; & gravitatem quo ad omnia, & mentis maturitatem oſtendat. In voce, ut eam non plus debito deprimat, vel exaltet, & breviter, non ſit vagus oculis; non effrenatâ linguâ; aut petulantiâ; ſtudioſoque geſtu incedat; ſed pudorem, ac verecundiam mentis ſimplici habitu, inceſſoque oſtendat. Obſcenitatem etiam membrorum, & verborum, ſicut & operum penitùs execretur.

rem, præcide linguas vaniloquas; labia doloſa claude; hi ſunt qui linguas ſuas docuerunt loqui mendacium, diſcreti adverſus juſtitiam, eruditi pro falſitate, ſapientes ut faciant malum, eloquentes ut impugnent verum; hi ſunt qui inſtruunt à quibus fuerant inſtruendi; aſtruunt non comperta, ſed ſuas ſtruunt calumnias innocentiæ, deſtruunt veritatis ſimplicitatem, & conſtruunt judicis vias [84]. Olim vocabantur moratores, obturbatores, ſordidi, quorum caninam facundiam appellabant; rabulæ, vel quòd ſint parati ad radendum quid, auferendumque; vel à radendis auribus, quod rodant, & offendant aures, & nimiâ verboſitate feriant. Unde vulgatum illud: nulla cauſa adeò mala quam peritus advocatus non poſſit bonam facere, multum redarguendum eſt, cum non detur in jure iſta peritia quâ patronus hoc poſſit facere. Hinc Apuleius tales vocat Vulturios togatos, ut quibus ſanguinariâ rapacitate homines excarnificare frequentiſſimi ſit moris, ita ut conceſſum eis ſit in medio fori latrocinium [85].

Sed cum hi qui circà lites morantur piam diſpoſitionem in ſuâ naturâ remanere minimè conceſſerint, invenientes machinationem [86], occaſionem facientes ſuarum calumniarum [87]; qui habet jus in principali, cavillationes, & malitias adverſarii poteſt per alias repellere [88]; dicas *ergo* de advocato quod ſi habet juſtam cauſam poteſt licitè deeipere adverſarium ſuum [89]; nec videbitur dolo feciſſe cum fraudem excluſerit [90]; & hæc quoque procedere in foro conſcientiæ [91]; *temperandum tamen*

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tur[94]. *Vide alia suprà Qualit.* 13. *n.* 5. *versic. item advocati.*

94 *Specul.* 1. *p. tit. de advocato.* §. *hic dicendum, n.* 6. *&* 7.

Prævaricator est infidelis, quia prodit clientulos suos; & ultrà latrocinium peccat qui clientulum pro viribus non defendit[95]. 28

95 *Specul. supra* §. *objicitur, n.* 13.

In judicando.

Primò noli quærere fieri judex nisi valeas virtute irrumpere iniquitates, ne fortè extimescas faciem potentis, & ponas scandalum in agilitate tuâ[96]. 29

96 *Proverb.* 7. *vers.* 6.

Secundò observandum est jus redenti, ut in adeundo quidem facilem se præbeat, sed contemni non patiatur; undè mandatis adjicitur ne præsides provinciarum in ulteriorem familiaritatem provinciales admittant; nam ex conversatione æquali contemptio dignitatis nascitur. Sed & in cognoscendo, neque scandescere adversus eos quos malos putat, neque precibus calamitosorum illachrymari oportet; id enim non est constantis, & recti judicis, cujus animi motum vultus detegit; & summatim ita jus reddi debet, ut autoritatem dignitatis ingenio suo augeat[97]. 30

97 *L. observandum* 19. *ff. de offic. præsidis.*

Tertiò studendum est *judicibus* ut dissidentes ad pacem magis, quam ad judicium coerceant[98]; *non* ubi jus est clarum, vel factum apertum, seb ubi dubium est[99]; *&* exceptis casibus qui compositionis remedium non admittunt, ut pote conjugii Sacramentum[100]; *&* in criminalibus, quia in eis non debet judex studere ad reconciliationem; quin imò si antè punitionem delicti, & antè solutionem pœnæ cogit offensum ad pacem cum delinquente, tenetur in sindicatu; *sed* post condemnationem, & solutionem 31

98 *Cap. studendum* 7. *dist.* 91.

99 *Tusc. lit.* 1. *concl.* 382. *n.* 5.

100 *Cap. fin. de transact.*

ſolutionem poteſt cogere ad pacem quando reſpublica inquietaretur, & inimicitia eſſet ſcandaloſa; *ſicut* poteſt compellere partes ad compromittendum, quando videt per viam judicii, vel ſententiæ non poſſe benè ſedari diſcordiam inter partes, & quod ſit oriturum inter eas ſcandalum, prout frequenter contingit [101].

33 *Quartò* cordi *judicibus ſit* lites minuere, & à laboribus relevare ſubjectos [102]; finem litibus cupientes imponi [103]; amputent dillationum materiam, litem quantum poterint faciant breviorem; exceptiones, appellationes dillatorias, & fruſtratorias repellendo; partium advocatorum, & procuratorum contentiones, & jurgia, reſtiumque ſuperfluam multitudinem refrenando [104], ne lites fiant penè immortales, & vitæ hominum modum excedant, (nam ſi ipſi judices noluerint nullus tam audax invenitur qui poſſit invito judice litem protelare [105],) *hoc in civilibus*, ut litigantes releventur à laboribus, & expenſis [106]; *in criminalibus*, *ne* convictis criminoſiſſimis ſpatium temporis pateat malignis artibus tam præſidum, quàm officialium pœnas evitandi, ultio defferenda non eſt [107].

Non ſic tamen judex litem abbreviet quin probationes neceſſariæ, & defenſiones legitimæ admittantur [108]. Appellatione interpoſitâ, ſive ea recepta ſit, ſive non, medio tempore nihil novari oportet: ſiquidem fuerit recepta appellatio, quia recepta eſt, ſi verò non eſt recepta, ne præjudicium fiat ei, quoad deliberetur utrum recipienda ſit [109]. Sed quid ſi non eſt facta appellatio, an intrà biduum

101 *Aviles in cap. 2. prætorum; verbo, partialidad n. 22. 23. & 24.*

102 *Cap. 1. de appellat. lib. 6.*

103 *Cap. finem §. de dolo & contum.*

104 *Clement. fin. de verb. ſign.*

105 *L. properandum 11. C. de judiciis.*

106 *Cap. ut litigantes §. de offic. ord. lib. 6.*

107 *Ex l. cum reis 18. C. de pœn.*

108 *Clement. fin. de verb. ſign.*

109 *L. 1. ff. nihil in nov. appell. interp.*

biduum poſſit fieri executio? Reſpoñde, [110] quod judex non poteſt exequi ſententiam ſuam intrà tempus datum ad appellandum; idem eſt in cauſis criminalibus [111]; hoc de jure; de conſuetudine verò ſervatur contrarium, quia illi decem dies non expectantur [112]. *Item* ſi Princeps reſcribat aliquem puniri ultrà modum regularem, debet judex uſque ad dies triginta differre, ut videat ſi Princeps pœnam relaxet [113].

Quintò judex non debet judicare ſecundùm conſcientiam, ſed ſecundùm acta, & probata, quia lex humana non judicat de occultis. Amplia quia non poteſt fundare ſuam ſententiam niſi in iis quæ fuerunt in actis actualitèr producta, nec alitèr poteſt dicere ſibi conſtare, etiam ſi eſſent aliàs geſta inter eaſdem partes, ſed in aliâ inſtantiâ [114]. ***Hoc in civilibus***; ſed in criminalibus diſtinguendum eſt, aut enim probatur quod reus non commiſiſſet delictum, judex tamen ſcit quod ille commiſiſſet, debet tunc illum abſolvere [115], licet propriis oculis viderit delictum committi, nec poteſt reum condemnare niſi aliter id probatum fuerit [116]; aliàs poſſet judex aliquem ſuſpendi facere, & dicere quod ipſe vidit aliquod maleficium ab eo committi; quod eſſet intollerabile; & licet aliqui dixerint quod poterit judex eo caſu illum torquere, tamen in hoc etiam contrarium tenetur per Doctores. Benè ex eo quod judex videat aliquem delinquere poterit abſque aliâ quærellâ, aut denuntiatione ſtatim ſuper eo informationes aſſumere, & ſic iſte erit unus ex caſibus in quibus aperitur via judici ad inqui-

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rendum

110 *Gloſ. verbo novari in d. l. 1.*

111 *Gloſ. margin. ad gloſam proximam.*

112 *Additio ad gloſ. verbo, ſententiam in d. l. cum reus C. de pœn.*

113 *Salicet. in l. ſi vindicari 20. C. de pœnis.*

114 *Tuſc. lit. I. conc. 398. n. 1. & 9.*

115 *Anton. Cardoſo in prax. verbo, Judex, n. 7.*

116 *Clar. in §. fin. quæſt. 66. n. 2.*

rendum abſque ullâ querellâ, denuntiatione, vel diffamatione præcedente; & adde quod etiam hoc caſu danda eſt reo copia proceſſus, & terminus defenſionis [117]. Si autem probetur reum commiſiſſe delictum, & judex ſciat illum non commiſiſſe [118], *(quidquid alii)* par, & æquum eſt, ac omni juri conſonum, ut judex ille contra talem reum non adeſſe legitimam, idoneamque probationem exiſtimet, & pronuntiet; etiam ſi Septuaginta teſtes contrà eum deponerent; quia qualis quanta ve eſſe debeat in quacunque re legitima probatio negandum eſt ulla lege precisè definitum eſſe; vel ſaltem non alitèr definitum, quàm ſub moderamine ut judex poſſit circà id arbitrari. Juſtificatur, quia judex ex causâ poteſt facere tranſgreſſionem legum (ſi tranſgreſſionem nominare eam quæ fit ex causâ fas eſt) & legum, atque ſtatutorum pœnas etiam conſuetudinarias minuere, atque alterare; *& dic* ſtandum eſſe aſſertioni judicis pronunciantis ſe ex causâ pœnam minuiſſe, vel alteraſſe; licet de causâ non conſtet; *ſed* talem cauſam exprimere conſultius, & tutius erit; *&*, ſive ſuperior is judex fuerit, ejus autoritas cum tam piæ, & juſtæ cauſæ expreſſione ad civium animos ſedandos ſat erit; ſive inferior ſit, cum ab ejus ſententiâ ex parte accuſatoris, vel fiſcalis appellari poſſit, ſicque nullum ferè præjudicium ea ſententia adferat, quiſnam ſuperior tam immanis qui talem judicem accuſet? quin potiùs eum laudibus efferet; quod intellige primò in foro animæ; deindè etiam in foro contentioſo [119].

117 *Clar. § fin. quæſt. 8. n. 5.*

118 *Cardoſo ſupra.*

119 *Menchaca controv. illuſtr. lib. 1. cap. 24. n. 3. 4. 5. & 12. ubi plura.*

Sextò judex non poteſt judicare ſuper non petitis in libello, vel petitione; *ſic* quando petitio eſſet de uno, & probatio de alio non poteſt ſecundum probata pronuntiare, ſed debet abſolvere reum ab obſervatione judicii [120]; ſententia *enim* debet eſſe conformis libello [121]. Ratio eſt quia reus debet certificari per petitionem actoris, ut ſciat utrùm cedere, vel contendere debeat [122]; & quia ſi in libello peto aliquam rem, lis conteſtatur ſuper illâ; ſi poſteà judex ferret ſententiam in alio, certè ferret ſententiam in eo quo non eſt lis conteſtata; ſed ſententia ſine litis conteſtatione nihil valet [123]. Vide Jaſonem qui ponit regulam cum pluribus limitationibus [124]. *Loco in margine.* 35

Septimò nemo judex vel arbitèr exiſtimet neque conſultationes quas non ritè judicatas eſſe putaverit ſequendum, & multò magis ſententias eminentiſſimorum præfectorum, vel aliorum procerum (non enim ſi quid non benè dirimatur hoc & in aliorum judicum vitium extendi opporter, cum non exemplis, ſed legibus judicandum ſit) neque ſi cognitionales ſint ampliſſimæ præfecturæ, vel alicujus maximi magiſtratus prolatæ ſententiæ; ſed omnes judices veritatem, & legum, & juſtitiæ ſequi veſtigia eſt ſancitum [125]. *Unde* diverſæ ſententiæ à diverſis judicibus inter diverſas perſonas ex unâ, eâdemque facti ſpetie ferri poſſunt [126]. Sed quando una lex vel ſtatutum habet varios intellectus non poteſt allegari ad deciſionem cauſarum, nec eſt nulla ſententia contra lata [127]. 36

Styllus ſervari omninò pro lege debet [128]; ſive pertineat

120 *Tuſc. lit. l. concl. 398. n. 14. & 20.*

121 *Bald. in l. ut fundus 18. ff. commun. divid.*

122 *Tuſc. lit. 5. concl. 135. n. 2.*

123 *Iaſ. in Lvinum n. 23. ff. ſi cert. pet.*

124 *Tuſc. ubi prox. n. 1.*

125 *L. nemo 13. C. de ſentent. & interlocutor.*

126 *Menoch. conſ. 59.*

127 *Iaſ. in leſt. l. ad monendi, n. 67. & 68. ff. de jurejur.*

128 *Menoch. conſ. 100. n. 74.*

129 *Gratian. deciſ. 237. n. 18.*

130 *l. 1. §. ſed ſed & ſi quæ leges C. vet. jur. enucl.*

131 *Afflict. deciſ. 173. n. 3.*

pertineat ad judicii ordinationem, ſive ad deciſionem litis [129]; & quod conſuetudo comprobavit [130], quia in caſu dubio eſt optima legum interpres [131]. Iddem dicimus de praxi antiquâ [132]; ut non immeritò vocetur practica vera intellectrix legum, & tunc leges ſapiunt cum habent practicam, & tunc fructus ex arbore colligitur, & virtus conſiſtit in modo exercendi, & ipſa praxis dicitur lumen legum [133]. Solent interpretes noſtri conſtituere differentiam inter conſuetudinem ritum, & ſtyllum [134], *& quærere quomodo probentur, quia* cum ſint facti non præſumuntur [135], hinc eſt, quod alleganti incumbit onus probandi [136], *ſed* exiſtimant omnes difficilem admodum eſſe probare [137]; *de quibus quia noſtram brevitatem excedunt, ultrà citatos in margine vide* Bart. in lect. l. de quibus ff. de legib. *interim ſcias quod* in ſtyllo ſtrictiſſima ſit interpretatio [138]; conſuetudo *verò* rationabilis extenditur de caſu expreſſo ad caſum tacitum in quo eadem ratio reperitur [139], nam & conſuetudo præcedens, & ratio quæ conſuetudinem ſuaſit cuſtodienda eſt [140]; quando *autem* una habet aliam contrariam recurrimus ad jus commune [141].

Deinde judex debet ſequi communem opinionem Doctorum [142], dicimus *enim* opinionem illam dici veriorem quæ à maiori parte Doctorum recipitur, & approbatur [143]. Quid ſit communis opinio? ex quibus conſtituatur? qui numerus, & authoritas Doctorum faciant communem opinionem? magis communis quo exceſſu conſtituatur? authoritas Doctorum maior, & minor quomodo conſide-

132 *Gam. deciſ. 18. n. 7.*

133 *Rebuff. ad tit. de verb. ſign. l. 87. verſic. ex conſuetud ne.*

134 *Menoch. de præſ. lib. 2. præſ. 8. n. 2.*

135 *Menoch. ſup. n. 8.*

136 *Maſcar. concl. 1338. n. 2.*

137 *Menoch. conſ. 8. n. 16.*

138 *Ex Flamin. de reſignat. lib. 3. quæſt. 18. ex n. 76.*

139 *Bald. in l. 1. in princip. C. quæ ſit longa conſuet.*

140 *L. 1. C. quæ ſit long. conſuet.*

141 *Gama deciſ. 78. n. 1.*

142 *Neviſan. in ſilva nupt. lib. 5. n. 1.*

143 *Menoch. lib. 2. præſ. 71. n. 2.*

conſideretur ? qui Doctores faciant opinionem & numerum ? Doctori atteſtanti de communi an, & quomodo ſit credendum [144] ? an melioris, ſanioriſve partis, aut quæ meliori nititur ratione dicatur communis opinio [145] ? ut intelligatur quid ſit [146], *quia noſtram excedit brevitatem vide per citatos in margine* ; & extende quod non ſolum communi opinioni eſt ſtandum in foro contentioſo, ſed etiam in foro conſcientiæ, & animæ [147].

Ubi textus non invenitur, *vel communis opinio* ſufficit gloſa, quod gloſator eſt collector veritatis [148] ; cujus autoritas cæterorum autoritatem ſuperat [149] ; (intelligitur de omnibus ſingulis, non de omnibus, ſeu pluribus ſimul junctis [150]) eſt idolum advocatorum [151] ; & juris idolum [152] ; & qui neſcit equitare ſicut tenetur ſe tenere ad arſonem, ita judex ad opinionem gloſæ [152] ; *quod* eouſque verum eſt, ut non ſit præſumendum pro ſententiâ judicis qui non ſit ſolitus ſequi ſententiam gloſæ [153], *& adverto* quod ſi gloſa reprobata non inveniatur expreſsè, pro comprobatâ debet haberi ; & tunc dici poteſt quod omnes eam ſequantur ex quo nullus abeâ diſſentit [154].

Poſt gloſam Bartolo debet plus credi tanquam magiſtro omnium in jure civili [155] ; eſt juris civilis ſpeculum, & lucerna ; pater juris [156] ; legalis doctrinæ facilé Princeps, cujus unius ſententia multis, & mihi eſt inſtar omnium [157] ; cujus tanta eſt autoritas, ut in Hiſpaniâ facta ſit conſtitutio quòd non judicetur contrà doctrinam Bartoli [158] ; *& in Luſitaniâ ait lex* quando per ſupradictas gloſas

(*Accurtii*

144 *Ant. Maria Coraſ. de commun. opin. lib. 1. a tit. 1. cum ſeqq. in 1. vol. com. opin.*

145 *Macagna Azoguidi. de com. op. lib. 3. ex cap. 5. in d. 1. vol.*

146 *Ceballos commun. lib. 1. in præfat. n. 8.*

147 *Aviles in cap. 1. pretorum verbo fiel. n. 15.*

148 *Neviſan. lib. 5. ſi v. nupt. n. 25. in princ.*

149 *Morla in empor. 1. p. tit. 1. quæſt. 12 n. 3.*

150 *Ant. Mar. Coraſ. de com. opin. lib. 2. tit. 9. n. 23.*

151 *Ceval. commun. in præfat. n. 63.*

152 *Morla ſupra.*

153 *Maſcar. concl. 842. n. 3.*

154 *Maſcard concl. 1138. n. 19.*

(*Accurtii*) casus non fuerit decisus, servetur opinio Bartoli, quia ejus opinio communiter rationi est conformior, quamvis aliqui Doctores tenuissent contrarium; nisi communis opinio Doctorum qui post eum scripserunt fuerit contraria [159].

Post hæc Monter. dicit quod decisio Doctoris in specie habet vim legis, quamvis sine autoritate loquatur si non adsit contradictor [160]; *sed non probo, quia nihil tam durum, (ne dicam absurdum) ad cujus comprobationem (proh dolor!) Doctor in specie non inveniatur*; *unde* dic quod prodita sunt remedia [161], *juxta supradicta* in Qualit. 14. n. 5. *ad quæ* ingenio maximè opus est [162].

Si glosa vel unus Doctor ponit plures opiniones, & nullam approbat, absolutè loquendo interpretari debemus, ultimam approbatam videri, hæc est enim communis opinio [163]; sed tamen hoc non concludit de necessitate [164], qui enim solutè, vel alternatim loquitur non unam magis quàm aliam partem approbasse censetur; illa approbatior censeatur opinio quæ pluribus rationibus defenditur, item quæ ex verbo aliquo electivo; vel similitudine sequentium exemplorum confirmatur; item [165] nisi prima opinio loqueretur de æquitate; secunda saperet rigorem [166]. Aliquando concurrunt duæ opiniones contrariæ, quarum una procedit de Jure Canonico, altera de Jure Civili, & in hoc casu est tenenda opinio Canonistarum quando in foro canonico tractaretur, *vel* in terris Ecclesiæ quo ad temporalem jurisdictionem; quando autem

155 *Nevisan. d n. 25 ante med.*

156 *Iaſ. in l. quidam cum filium n. 37. ff. de verbor.*

157 *Tiraq. ad l. ſi unquam in præfat. n. 154.*

158 *Mattaiu deciſ. noviſſim. voto 6. n. 5.*

159 *Ordinatio Regia Luſitaniæ, lib. 3. tit. 64. §. 1. in fin.*

160 *Gratian. diſcept. tom. 2. cap. 336. n. 23.*

161 *Macagnan. de com. opin. lib. 3. cap. 14. n. 1. in 1. tom. com.*

162 *Everard. in loc. arg. in præfat. verſic. ac primum.*

163 *Macagn. ſup. cap 13. n. 1.*

164 *Bart. in l. bona fides 31. n. 2. ff. de poſt.*

tem in foro civili, Legiſtarum opinionem ſequi debemus [167]; *ſi* jus civile non fovet peccatum [168]; in materiâ verò [169] *in qua* jus civile fovet peccatum [170], Jus Canonicum in utroque foro eſſet ſervandum; & hoc etiam procedit ſi agatur de peccato veniali tantùm [171]; fallit tamen in diſpoſitis ad pias cauſas, quia in illis Jus Canonicum eſt ſervandum in utroque foro [172]. Cum ſunt partium jura obſcura [173], irridere ſoleo eos qui exiſtimant eſſe in jure quæſtionem quæ omninò pro amico decidi poſſit; impoſſibile enim eſt quod duæ quæſtionis partes, & mutuò pugnantes æquè placeant ei qui jura expendat, & leges; niſi malit tanquam ex acervo obcœcatâ mente eam partem probare, & accipere quæ utcunque placeat [174]; adnotare convenit judicem moveri non oportere vel amicitiâ, vel alio animi motu, ſed Deum ſolùm ſpectare debere, & in eam partem inclinare in quam eum ratio aliqua trahit; & tutum non eſſe opinor illum, qui, opinionum varietate confiſus, pro amico, volens ei gratificari, ſententiam fert [175]; *imò* infero peccare, conſtat enim contrà dubietatem animi agere, & exponere ſe periculo tollendi jus ſuum alteri parti, ac conſequenter mortaliter peccandi [176]: maximè quia in jure non reperitur deciſum quod pro amico ſit judicandum in caſu dubio, ſed [177] pro reo [178]; tam in civilibus, quam in criminalibus [179]; niſi actor foveat favorabilem cauſam, puta matrimonii, libertatis, teſtamenti, vel dotis, quia favendum eſt actori [180]; idque trahit ad omnem piam cauſam Specul; & ad omnem cauſam

165 *Alciat. in d. l. bona fides n 24. & 26.*

166 *Appoſilla ad Bart. ſupra in verbo non reſpondet.*

167 *Cevallos com. in præf. n. 50. & ſeqq.*

168 *Tiraq. de pia cauſa privil. 163. n. 1.*

169 *Cevall. ſup. n. 53.*

170 *Tiraq. ſupra.*

171 *Cevall. ſup. n. 53. & 54.*

172 *Tiraquel. ſupr.*

173 *Cap. cum ſint 11. de reg. jur. in 6.*

174 *Ioan. Garcia de nobilit. in initio n. 11.*

175 *Menoch. de retin. remed. 3. n. 766. & ſeq.*

176 *Navarr. in cap. ſi quis autem de pœnit. diſt. 7. n. 130.*

causam favorabilem Bald.[181] *sed* judex in dubio adversus fiscum an & quando judicare debeat[182]? *Vide per Menoch. & Peregrin. in margine*, non *tamen unquam* puto delinquere eum qui in dubiis quæstionibus contrà fiscum facilè responderit[183]. *Item* plura dantur remedia, quod Princeps consulatur; quod judex hortetur partes ad concordiam, & si preces non sufficiunt eas ad concordiam compellere debet, quod potest; quod dividat per medium; *sic constat* id, ut judex pro amico judicet, tanquam falsissimum omninò respuendum non solùm de honestate, sed etiam de veritate, & in conscientiâ[184]. *Semper autem* tenenda est opinio quæ concordat distinguendo varias sententias, quia distinguens proximus est veritati[185]. Subtilisare pernicioſum est absque dubio aliquo, præsertim in Rotâ, & Parlamentis, in quibus judices, ut plurimùm æquitati penitùs inhærent[186]. Subtilitas immoderata dum plusquam decet exercetur actionis suæ rectitudinem ipsa confundit; volat super penas ventorum, oculos suos trans cœlum levans, & ultrà profundum terrarum, & abyssi quoddam inane demergens; & stateras dolosas non jure atulit, quibus non rationis, sed voluntatis arbitrio quod voluit appendit; posuitque os suum super cœlum, linguâ transeunte super terram; non attendens quod citò sæpè ruit qui super astra volat[187]. Nimia subtilitas, est juris impossibilitas[188], in quo genere plerunque sub autoritate juris scientiæ perniciosè erratur[189], hinc dicit proverbium, quod nimis subtilibus decidunt femoralia; nimia subtilitas est odiosa

177 *Cevall. sup. n. 103.*

178 *D. cap. cum sunt de reg. jur.*

179 *Glos. margin. in l. favorabiliores 167. ff. de reg. jur.*

180 *Glos. 1. in d. cap. cum sunt.*

181 *Tiraq. de pia caus. priv. 146.*

182 *Menoch. lib. 2. præs. 72. Peregrin. de jur. fisci lib. 5. tit. 3. ex n. 43.*

183 *L. non puto 10. ff. de jure fisci.*

184 *Ant. Mar. Coras. de com. opin. lib. 2. tit. 9. casu 32. n. 164. 169. 170. 177. & 175. in 1. tom. com.*

185 *Surd. decis. 58. n. 5. in 1. p.*

186 *Vivius in 3. tom. com. opin. loco 7. de ult. vol. tit. 4. cap. 24. vers. Itaque fol. mihi 41. pag. 1.*

oſa legibus, & licet tolleretur in diſputando, non tamen in judicando, ſimplicitas enim eſt illa quæ commendatur; & ſæpè videmus Doctores dicere: iſta opinio in puncto juris eſt verior, ſed contraria ſervaretur in practicâ; imò plus dicit Lancelot. quod quando Doctor dicit, & iſta opinio eſt de jure verior, quod vult dicere, ergo contraria ſervaretur in practicâ [190].

Octavò generaliter, debet judex in quâcunque parte litis diligenter cuncta rimari; lites dirimere; à laboribus, & expenſis partes relevare; partes ad compoſitionem inducere; malitiis hominum obviare; exceptiones arctare, crimina punire; æquitatem ſemper præ oculis habere; dubia interpretari; lite pendente partes defendere ne ſe ad invicem gravent; caſſare quidquid innovatum eſt, & punire impedientes ſuam juriſdictionem [191]. Judex Dei miniſter eſt in terris, & ut judicium ejus procedat de vultu Dei qui via, veritas, & vita eſt, debet conformare judicium ſuum veritati [192]; debet aſſimilari ſupremo judicii, videlicet Deo; in pœnis infligendis debet eſſe humanus, quia exemplum Dei eſt [193]; reſpiciendum *tamen* eſt judicanti ne quid aut durius, aut remiſſiùs conſtituatur quàm cauſa depoſcit; nec enim aut ſeveritatis, aut clementiæ gloria affectanda eſt; ſed per penſo judicio, prout quæque res expoſtulat ſtatuendum eſt. Planè in levioribus cauſis proniores ad lenitatem judices eſſe debent; in gravioribus pœnis ſeveritatem legum cum aliquo temperamento benignitatis ſubſequi [194]. *Tandem* judicet 37

ille

187 *Specul. in tit. de advoc. §. nunc de exordius, n. 21. verſ. ſubtilitas.*

188 *Gloſ. verbo, ſubtilitatem in l. ſi mulier §. ex aſſe ff. de jur. dot.*

189 *L. ſi ſervum 91. § ſequitur ff. de verbor. oblig.*

190 *Neviſan. lib. 5. ſilv. nupt. n. 67. poſt med.*

191 *Specul. lib. 1. tit. de offic. omn. jud. §. deſervit. quoque n. 23. & 24.*

192 *Tuſc. lit. I. concl. 380. n. 1.*

193 *Tuſc. ſup. concl. 382. n. 1. et 7.*

194 *L. reſpiciendum 11. ff. de pun.*

ille de alterius errore qui non habet quod in seipso condemnet; judicet ille, qui non agit eadem quæ in alio putaverit punienda, ne cum de alio judicat, in se ferat ipse sententiam; judicet ille qui ad pronuntiandum nullo odio, nullâ offensione, nullâ levitate ducatur. Bonus judex nihil ex arbitrio suo facit, & domesticæ propositio voluntatis, sed juxtà leges, & jura pronuntiat; statutis juris obtemperat, non indulget propriæ voluntati; nihil paratum & meditatum domo defert, sed sicut audit, ita judicat; & sicut se habet negotii natura decernit; obsequitur legibus, non adversatur; examinat causæ merita, non mutat; discite judices sæculi quem in judicando tenere debeatis affectum, quam sobrietatem, quam sinceritatem [195].

In republicâ alio modo gubernandâ.

38 *Promittitur vobis, studiorum* toto legitimo opere perlecto posse etiam rempublicam in partibus ejus vobis credendam gubernari [196]; & quod dicit, in partibus ejus, ideò est, quia multæ sunt partes ejus, ut præfectura, & aliæ multæ, ut patet in tractatibus de officiis ff. & in Codice [197]; *quorum quia nonnulli ad aliud spectant quàm ad judicandum, &* animadverto id perfectum esse, quod ex omnibus suis partibus constat [198]; *de aliis modis gubernandi rempublicam ago; sed quia nec* velim verbosos commentarios facere [199], *neque* ea quæ jam *à politicis* perorata sunt iterùm resuscitare [200], *unum dico, quod* utilitatem civium sic magistratus tueantur, ut quæcunque agunt ad eam referant, obliti commodorum suorum; & totum corpus reipublicæ curent;

195 *Cap. judicet. 3. quæst. 7.*

196 *§. fin. in proœm. inst.*

197 *Glosa in d. §. fin. verbo, vobis.*

198 *L. 1. ff. de orig. jur.*

199 *D. l. 1. de orig. jur.*

200 *L. ampliorem §. in refutatoriis, C. de appellat.*

ne, dum partem aliquam tueantur, reliquos defe-
tant [201]. Boni Imperatores rempublicam parenti-
bus, & filiis prætulerunt [202], chari ſunt parentes,
chari liberi, propinqui, familiares, ſed omnes om-
nium charitates patria una complexa eſt, pro quâ
quis bonus dubitet mortem appetere, ſi ei ſit pro
futurus [203]? Vir ſapiens, bonuſque gubernabit
ſemper ita ad ſubditorum ſalutem reſpiciens, ut ad
nautarum, naviſque ſalutem reſpicit gubernator [204],
& ut contemnendus eſt qui in navigando ſe, quàm
navim mavult incoluuem, ita vituperandus qui in
reipublicæ diſcrimine ſuæ plus, quàm communi
ſaluti contulit [205]. Non minus curæ eſſe debet
qualis reſpublica poſt mortem ſuam futura, quàm
qualis hodiè ſit [206].

De legibus ferendis quod juriſperito peculiare munus 39
dicamus. In novis conſtituendis evidens eſſe utili-
tas debet, ut recedatur ab eo jure quod diù æquum
viſum eſt [207]. Omnibus perſpicuum eſt, neminem
leges novas facilè ſuſcepturum; omnes eas leges
colunt, & innovare formidant in quibus educati
ſunt, ſi illæ divinâ quadam fortunâ longis tempo-
ribus ſtabilitæ fuerint [208]; & multò melior eſt
ſtatus civitatis, quæ, licet deterioribus, firmis ta-
men legibus utitur, quàm illius quæ bonis qui-
dem, ſed quæ per indè non obſervantur [209], ac tota
vis parendi legibus in more poſita eſt, qui mos, niſi
longo tempore, non ingeneratur; itaque ex prio-
ribus legibus in novas mutatio legis potentiam in-
firmat. *Unde* cum parva commoditas invitaverit,
quia nocet reipublicæ, ut cives aſſuefiant facilè le-

ges

201 *Cicero 2. offic.*
202 *Div. Ambroſ. de obitu Theodoſ.*
203 *Cicero 1. offic.*
204 *Plato lib. 1. civili, vel de Regno.*
205 *Cicero ad Heren. 4.*
206 *Cicer. in Læl.*
207 *L. 2. ff. de conſt. Princip.*
208 *Plato dial. 6. de legib.*
209 *Thucyd. lib. 3. interp. Cicer.*

ges antiquare, haud dubiè satius fuerit peccata quædam legumlatorum, & magistratuum permittere [210], & aliquid à maioribus non omninò optimè constitutum tolerare, quàm id multarum ætatum usu receptum, & comprobatum, dum quasi iniquum tollere volumus, universæ civitatis otium, atque pacem perturbare; aut etiam in aliquod seditionis discrimen eam adducere. Tum illud addo, quod ex novis legibus, quàm ex veteribus, plerunque maiora nascuntur incommoda [211]; nec tantùm legum mutatio profuerit, quantum consuetudo imperantibus non parendi nocebit [212]. *Quapropter* leges firmitèr retinete, neque quicquam in his mutate, nam quæ eadem semper manent, & si sint non nihil vitiosa, utiliora tamen sunt, his quæ subindè, etiam si in meliùs, innovantur [213].

Non *tamen* debet reprehensibile judicari si secundùm varietatem temporum statuta quandoque varientur humana; præsertim cum urgens necessitas, vel evidens utilitas id exposcit; quoniam ipse Deus ex his quæ in veteri testamento statuerat nonnulla mutavit in novo [214]. Sed dabit operam optimus *legislator* non ut multas leges condat, sed ut quam optimas, maximèque reipublicæ salutares; nam benè institutæ civitati sub bono principe, & integris magistratibus paucæ leges sufficiunt [215]; veteres Athenienses existimabant multitudinem, & nimis exquisitam legum constitutionem signum esse mali status reipublicæ [216], hoc & à Platone dictum est; quibus leges adsunt plurimæ iis & vivendi ritus depravatos esse, sicut quibus plures

210 *Aristot. 2. polit. cap. 6.*

211 *Tacit. lib. 14. annal.*

212 *Aristot. supra.*

213 *Dion. Cassius lib. 53.*

214 *Cap. non debet 8. de consanguin. & affinit.*

215 *Strab. lib. 6. geographiæ.*

216 *Isocrates in Areopagitico.*

sunt medici, iis & ægritudines plures adesse probabile est [217]. Erit autem lex honesta, justa, possibilis, secundùm naturam, secundùm patriæ consuetudinem, loco, temporique conveniens, necessaria, utilis, manifesta quoque, ne aliquid per obscuritatem in captionem contineat; nullo privato commodo, sed pro communi civium utilitate conscripta [218], illud etiam legislatoribus multi præcipiunt, ut leges hujusmodi ferant quales multitudo, & populus libenter suscipiat [219]: Cum Solon publica negotia tractare, ac leges describere aggressus esset, atque id apud Anacharsim percrebuisset, impensam Solonis operam, & studium vehementer irrisisse aiunt: quippè qui existimaret, se injurias civium, & cupiditates literis coercere posse, quæ nihil ab arenearum telis differrent; sed quemadmodum illæ, si hæ ex capris debiles, atque imbecilles deprimunt, à locupletioribus autem, atque potentioribus rumpuntur. Ad hæc Solonem respondisse dicunt: conventiones tamen, & pacta homines servare solere, quæ transgredi, ex contrahentibus nemini conducat: eodem modo se ita civibus leges accommodare, ut eas servare, quàm non, utilius, & salutaris omnibus esse videatur; *sic* leges ad rempublicam accommodari debere, & ab omnibus accommodandas, non ad leges rempublicam omnibus [220]. Minima tandem arbitrio judicium relinquere debent [221]. Primùm, quia unum aut paucos prudentes qui leges ferre possint, aut judicare, facilius est invenire, quàm multos. Deinde, quoniam longi temporis consideratione leges ferunt

217 *Strabo supra.*

218 *Cap. erit autem distinct. 4.*

219 *Plato lib. 3. de legibus.*

220 *Plutarchus in Solone.*

221 *Simancas de rep. lib. 4. cap. 18.*

judicia breviſſimè conficiuntur, difficile eſt ut bene à judicibus juſtum, & conducibile diſtribuatur. Illud autem omnium maximum eſt, quod legiſlatoris judicium non de ſingulis, nec de præſentibus, ſed de univerſalibus, & futuris eſt, Senator vero, & Judex de præſentibus, jam determinatiſque judicant; undè fit, ut cum ament, & oderint, ſua quoque utilitas connexa ſit, non ſatis queant veritatem perſpicere, ſed propria, vel voluptas, vel dolor judicia ſua obumbret[222]; *item* ne in rebus maioribus arbitrio proprio judices abutantur, & legibus ſapientioribus ſe eſſe arbitrentur[223]. Factum verò eſſe aut non factum, cum non poſſit lator legis providere, judicibus relinquendi neceſſariò ſunt[224]. *Vnde* Papinianus reſpondit, facti quidem quæſtio in arbitrio eſt judicantis; pœnæ vero perſecutio non ejus voluntati mandatur, ſed legis auctoritati reſervatur[225].

Væ qui condunt leges iniquas[226]; *nam* flagitioſa lex urbis ejus in quâ recipitur eſt publica ignominia, & dedecus; *& patet* leges malas etiam florentibus rebuſpublicis nocere[227]; *ultimo* mihi lex non videtur quæ juſta non fuerit[228]; non enim jura dicenda ſunt, vel puranda iniqua hominum conſtituta, cum illud jus eſſe dicant quod de juſtitiæ fonte manaverit[229].

Quantum ad xenia pertinet, audi quid ſentimus. Vetus proverbium eſt: nec omnia, nec paſſim, nec ab omnibus; nam valde inhumanum eſt a nemine accipere, ſed paſſim, vilifſimum; & omnia, avariſſimum; & quod mandatis continetur, ne do-

222 *Ariſtot. lib. 1. Reth. cap. 1.*

223 *Martian. lib. ad Turpillian.*

224 *Ariſtot. ſupra.*

225 *L. 1. ff. ad Turpillian.*

226 *Iſaiæ cap. 10.*

227 *Demoſthenes adverſus Leptinem.*

228 *Div. Auguſtin. lib. 1. de libero arbitr.*

229 *Div. Auguſtin. lib. 19. de civit. Dei, cap. 21.*

num, vel munus qui in officio erit accipiat, ad xeniola non pertinet, sed ad ea quæ ædulium excedant usum [230]. Acceptio *verò* nummorum prævaricatio veritatis est [231].

[230] *L. solent 6. §. fin. ff. de offic. proconsul.*

[231] *cap. qui rectè 11. quæst. 3.*

CAPVT XXIV.

Diversa pro appendice minus necessaria, sed quæ, curiositatis gratiá, ab scriptoribus non omittuntur.

NOn paucos studiosorum juvenum reperies, qui, seducti cupiditate, & utilitate fœlicis memoriæ, efflagitant sibi precibus, & pretio, Anacardinam confectionem dari; &, quod deteriùs est, medicos etiam reperies, qui precibus, & pretio obtemperantes, non citrà magnum multorum juvenum bonæ indolis, & optimi ingenii supplitium, id turpitèr exequuntur; quo non pauci, vel judicio confracto, vacillant, vel memoriæ nihil ampliùs recuperant, vel capitis ingentibus doloribus miserè cruciantur [1]; *ideò modum eam conficiendi omittimus apud* Mesue de electuar. distinct. 1. Arnald. de Villa nova, cap. 28. lib. 1. Ludovic. de Ovied. Method. lib. 3. *& alia remedia apud* Joan. Velascum,

[1] *Merendus de interu. cura. lib. 1, cap. 19.*

Velaſcum, quorum experientia oſtendit magnum inconveniens, & parvam utilitatem [2]; *quare* dicendum, quod memoria non ſolùm à naturâ perficitur, ſed etiam habet plurimum artis, & induſtriæ; & ſunt quatuor per quæ homo proficit in benè memorando; quorum primum eſt, ut eorum quæ vult memorari quaſdam ſimilitudines aſſumat convenientes; nec tamen omninò conſuetas, quia ea quæ ſunt inconſueta magis miramur, & ſic in eis animus magis, & vehementiùs detinetur. Secundò oportet, ut homo ea quæ memoriter vult tenere ſuâ conſideratione ordinatè diſponat, ut ex uno memorato facilè ad aliud procedatur. Tertiò oportet, ut homo ſolicitudinem apponat, & affectum adhibeat ad ea quæ vult memorari; quia quantò aliquid magis fuerit impreſſum animo, tantò minus elabitur. Quartò oportet quod ea frequenter meditentur quæ volumus memorari [3]. *Tandem* nihil æquè vel augetur curâ, vel negligentiâ intercidit [4].

2 *Ex Ioan. Velaſc. in arte memoriæ, lib. 1. lect. 11. §. 15.*

3 *Div. Thom. 2. 2. quæſt. 49. art. 1. ad ſecundum.*

4 *Quintilian. lib. 11. orator. cap. 2.*

2 Ut claram vocem habeas, recipe pulverem floris Sambuci ad ſolem exſiccati, cum vino albo, & jejunus bibe. Iddem, & meliùs operabitur ſuccus apii [5].

3 Ut in caſu neceſſitatis atramentum conficias breviſſimè ad ſcribendum; recipe tegulam novam, (vel ſi non ſit nova excicca bene ad ignem) cui per cavam partem applica lychnum, ſive

5 *Ex Hieron. Cort. in ſecret. nat. tract. 4.*

sive Lampadam oleo ardentem, cujus sit crassum ellycnium; & pòst paulùm temporis, ramo calami verre in tegula pulverem quem flama creavit; & fac quoties opus fuerit ad desideratam quantitatem; mittensque in atramentarium, vel aliud vas, misce vinum, vel aquam; & scribe [6].

6 Ex Gaspare Cardoso in compend. secret. parte 1. secreto 1.

Ut tollas maculam olei à papyro, vel membranâ, recipe ossa pedum arietis, & ure illa in furno; & in pulverem redacta cribro in cerne; imponeque maculæ, & bene preme ac constringe, & post triduum signum maculæ non videbitur [7]. 4

7 Ex Cortes sup. pag. mihi 58.

Ut tollas lituram seu atramenti maculam, recipe succum cæpæ albæ, & impone, ac pòst breve intervallum frica subtiliter lanæ paniculo, & maculam tolles; dummodò atramentum usque in partem adversam papyri, vel membranæ non penetraverit [8]: melior est succus mali citrei, quia non solùm nigrum consumit, sed nec signum relinquit [9]. 5

8 Ex Cortes d. fol. 58. vers.

9 Ex Cardoso sup. 2. p. secreto 1.

Quomodo diversi coloris literæ scribantur; vide per Hieronym. Cortes. in margine; idem ait: notent parentes qui habent liberos literis destinatos, quod cum primitus ad quamlibet scientiam perdiscendam in academiam eos miserint, faciant inspicere tempus quo luna sit in aspectu amicitiæ cum planetâ Mercurio; hoc enim tempore si incipiant, minori cum labore, & maiori cum perfectione discent; & utilius 6

lius erit si Luna vel Mercurius in signo Geminis, aut Virginis tunc inveniatur [10]; *sed hoc minimum.*

10 *Ex Cortes sup. fol. 54. vers. ad fin.*

IAmque opus exegi [11]; & benè se res habet, cujus fundamenta non sunt solubili luto posita, sed *bonarum literarum* confectione valida, & *optimi* magisterii arte firmata; cum enim hoc opus manus quodammodo *meliorum* voluminum instruxerit, & *receptarum* Scripturarum compago solidarit, necesse est tam firma hæc esse quæ facta sunt, quàm firma illa sunt quæ fecerunt ædificium; itaque hoc naturam status sui de stirpe sumet; & labefactari, salvis autoribus suis, non potest; sicut enim in terrenis ædificiis dejicere parietes nullus potest, nisi priùs lapides, & cementa dejecerit, sic ædificium quod struximus dissolvere nullus valet, nisi id undè structum, & consummatum ante dissolverit; quod quia labefactari utique nequaquam potest, rectè etiam à nobis incolumitas ædificii præsumitur, cujus status subsidiis immortalibus continetur [12].

11 *Ovid. in fine Metamorphos.*

12 *Salvian. de vero judicio Dei, lib. 3. in princip.*

Itaque alacri studio accipite [13] quæ à nobis

13 *§. fin. in proem. Instit.*

 composita

compoſita ſunt [14]; his perlectis [14] ſic vos oſtendite, ut [15] & oratores maximi, & juſtitiæ ſatellites inveniamini, & judiciorum optimi tam athletæ, quàm gubernatores in omni loco, ævoque fœlices [16], & vos maximum decus in omne ſæculum ſequatur [17].

14 *§ Diſcipu'i in proem. ff.*

15 *D. § ſic.*

16 *D. §. d ſci pu'i.*

17 *§. illud vero ad fin. in d. proem. ff.*

Finis.

Sub correctione Apoſtolicæ Sedis, quæ eſt Caput omnium ſanctarum Eccleſiarum [18].

18 *Epiſt. Iuſtiniani ad Pap. Ioan. in l. fin. C. de ſumm. Trinit.*

A LETTER From A FRIEND *In The* COUNTREY: To a MEMBER In the HONOVRABLE HOVSE Of COMMONS.

Septemb: 25 Printed 1643.

A Letter from a Friend in the Country, to a Member of the Honourable Houſe of COMMONS.

SIR,

I Have had a great conflict within my ſelfe, whether as the times ſtand, I might make bold to write unto you, or no; not well knowing, how you may take it, or what diſtaſte I may draw upon my ſelfe. The ſincere charity, which I beare to your Family, urgeth me to ſpeake, but the care of mine owne quietneſſe perſwadeth ſilence. Yet conſidering, that *Abigail*, a weake woman, gave that counſell to *David*, which was pleaſing to God, and profitable to man; and that it was not one of *Davids* leaſt honours, that he followed her advice, I have adventured to ſpeake; and I hope, with *Abigail* in a good ſeaſon.

I know, the dayes are evill, and judgement is like to begin at the houſe of God; blame me not then, if I proffer you ſome few Obſervations, in the midſt of your greateſt Conſultations; eſpecially if I goe not beyond my Line. God knowes, my intent is, to withhold you from *Uzza's ſinne*, leſt perchance you fall into *Uzza's puniſhment*. 2 Sam. 6 6.7 *Extendens Uza manum ſuam, & volens arcum retinere cum Sacerdos non eſſet, quoniam eam contingere præſumpſit, extinctuseſt. Joſeph. Antiq: l. 7. c. 3.*

I have heard it ſpoken, and lamented even by Citizens, and ſuch as are ſtrangers to my blood, that the Clergy were never in the memory of man, in ſuch diſreſpect, as they are at this preſent. Indeed if the eare had not heard it, the eye cannot chooſe but ſee it; in ſo much that I plainly perceive, that the time is drawing on, whereof our Saviour foretells, that *men ſhall hate us for his name ſake*, and perſecute us; and *whoſoever killeth us, will thinke, that he doth God good ſervice*. But this ſhall Mat. 24. 9. Joh. 16. 2. 1 Pet. v. 3.

be done by thoſe, who want the true knowledge of God and his Chriſt.

I queſtion not, but you hold it not onely dangerous, but odious, to *follow a multitude to doe evill.* I ſhall therefore entreat you to peruſe, and weigh well theſe few conſiderations.

o.23.2. ov. 11. 21.

I. The firſt, that I ſhall preſent you with, is that of the Lord, *Deut.* 17. 12. *The man, that will doe* PRESUMTUOUSLY, and *will not hearken unto the Prieſt (that ſtandeth there to miniſter before the Lord thy God) or unto the Iudge, that man ſhall dye.*

arthe Lord, honour the ieſts. Ecc. 7. .

II. Of the Apoſtles and their ſucceſſors, our Saviour ſaith, *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, Luk.* 10. 16. *Et apud nos Apoſtolorum locum Epiſcopi tenent,* ſo *S. Hierome.* In all Orthodoxe Churches, Biſhops hold the place of the Apoſtles. This then is ſpoken of Biſhops, ſo long as they be Orthodox. Hence is that of the ſame Father; *Illius vita laudanda eſt, qui* VENERATIONI HABET SACERDOTES CHRISI, *& non detrahit gradui,* PER QUEM FACTUS EST CHRISIANUS. And that of S. *Cyprian*; Sacerdotes Dei AB EO QUI SACERDOTES FACIT, *vindicantur.* And that of *Salvian, ſacrilegii genus eſt, Dei odiſſe cultores.* And againe, *Benigniſſimus ac piiſſimus Dominus* COMMUNEM SIBI CUM SERVIS SUIS *& honorem ſimul, & contumeliam facit; nequis cum Læderet Dei ſervum, hominem tantum a ſe Lædi arbitraretur.*

ieron. ad arcel. adverſ. ontan. Chriſ honoratur ſervis ſuis. ii Apoſtolis promittit dins, qui vos recipit, me recipit, c. Hieron. in pitaph. Luci. ieron. ad Fuum. Cypr. ep. 5 n. 7 Salvia. Gubern. Dei 8. lib.

III. Conſider, that of the Tribe of *Levi* it is ſaid, *Bleſſe Lord his ſubſtance, and accept the worke of his hands. Smite thorow the loynes of them, that riſe againſt him, and of them that* HATE *him, that they riſe not againe.* And this is a true Rule, *Plus diligit Deus figuratum, quam figuram*: God takes more care of his Church, then he did of the Synagogue.

eut. 33. 11.

IV. Conſider, that both in the Clergy and Laitie there is a two-fold condition or ſtate. We are members of the Church and State; and ſo are yee. As we are *Members of the State,*

State, we are ſubject to the Lawes of the Land; and as yee are *Members of the Church*, yee are ſubject to the Lawes of the Church. As the Lawes of the Land bind us, ſo long as they affront not the Law of God: ſo the Laws of the Church bind you, as long as they croſſe not the Word of God, or the Fundamentall Lawes of this Kingdome. *Dic Eccleſiæ*, complaine to the Church, will reach over all Chriſtians in diverſe caſes. For there are certaine cauſes, that belong to the cogniſance of the Church *jure Apoſtolico*, by Apoſtolicall right, that ſo they may there in the Church courts receive determination. And he that will not heare the Church, that is, the Governours of the Church (by whom ſhe ſpeakes, *Sit tibi velut Ethnicus & Publicanus*, let him be unto thee as an Heathen, or Publican.

Mat. 18.17.

Cod. Afric. Can. 59.

Mat. 18.17.

V. Conſider, that matters of faith were, even from the beginning of chriſtianity, decided and ſetled by Church-men. At the firſt councell, the queſtion of Circumciſion was refer'd *ad Apoſtolos & Presbyteros*, to the *Apoſtles and Prieſts*, or Elders. They are the onely men, that debate and decide the queſtion. And what they reſolve on, the Brethren ſubſcribe to.

Act. 15.7.

The Canons alſo of the Church, were alwayes made by Biſhops. There are none made after our Saviours Aſcenſion (in the new Teſtament) but *onely by the Apoſtles*, who in the judgement of all Antiquity *were Biſhops*: and no power given to any, by the Apoſtles, to make Canons, but onely to thoſe, who were Biſhops truely and properly ſo called, namely to *Timothy*, and *Titus*, the one being Biſhop of *Epheſus*, and the other of *Creete*. And thus it continued cleane thorow the beſt and ancienteſt times.

Apoſtolos, idem Epiſcopos, Dominus elegit. Cypr. ep. 65. 13.

For this cauſe left I thee at Cret, that thou ſhouldſt ſet in order the things that are wanting. Tit. 1.5.

But after it had pleaſed God to give *Kings* to be *nurſing Fathers, and Queenes to be nurſing Mothers* to the Church, councels were called by Kings or Emperors; or at leſt by their Licence: and the concluſions or Canons of thoſe councels were

Iſa. 49.23.

by them confirmed made (I say) by Bps. confirmed by Kings. And when ſpirituall cenſures would not ſerve the turne, penall and coercive ſtatutes were made by Kings, to compell their ſubjects to the obſervation of theſe Canons.

That matters of Faith were ever refer'd to Councells of Biſhops, is a truth ſo cleare, that no man that hath the leaſt acquaintance with the foure firſt Generall Councells can make any queſtion hereof. And is it not as plaine by the ſame Councells, that Biſhops made Canons alſo, for the well ordering and governing of the Church?

n. Concil. tom 3. p. 362. Yea the Emperour *Marcian*, attributed ſo much to the wiſdome and piety of the Biſhops in his time, that when he underſtood of ſome diſorders that were crept in amongſt the Clergie, and thoſe that profeſſed a monaſticall life, he would not uſe his Royall power, in making lawes for the redreſſe of ſuch diſorders: but he complaines thereof to the Biſhops, gathered together in that great *Councell of Chalcedon*, and deſires them to provide a remedy for thoſe abuſes which was accordingly done by thoſe Fathers, in the third, and in the twentieth Canons of that Councell.

Thus alſo when *Dioſcorus*, and ſome other factious Prelates joyning with him, had not onely deprived, but degraded two Orthodox Biſhops, viz. *Flavianus Biſhop of Conſtantinople*, and *Euſebius of Dorylæa*; the Emperour *Marcian* received their complaints, but put them over to the Councell, to receive reliefe, or ſentence according to the Canons of the Church.

vagr. l. 2. c. 18

Eph. 4. 11, 12. VI. Conſider that our Saviour gave to the Church *ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and Teachers for the* PERFECTING *of the Saints, for the work of the Miniſtery, for the* EDIFYING *of the body of Chriſt, That*

v. 14. *we may not be toſſed to and fro like children, and carried about with every winde of Doctrine, by the ſleight and cunning of ſuch men as lie in waite to deceive* the ſimple, and credulous, and ſuch as are over-

over-buſie, like our Mother *Eve*. But there will be this *toſſeing* and *deceiving*, for all our preaching and writing, if ſome of theſe named here by the Apoſtle, have not power to make lawes againſt ſuch dangerous perſons, and authority to put ſuch lawes in execution, when they are made.

VII. Adde hereunto that command of S. *Paul*, *Obedite præpoſitis veſtris, obey them, that have the rule over you, and ſubmit your ſelves unto them, for they watch for your ſoules*, and in thoſe dayes they had no other *Governours that watched for their ſoules* health, but only Apoſtles or Biſhops, And if we *obey* not our Biſhops, we ſhal give an account for our ſoules, owne & not they, if ſo our ſoules periſh for want of being wel *governed*. Heb. 13. 17.

VIII. Conſider that the very *murmuring* of the children of *Iſrael againſt Moſes & Aaron*, is called *rebelling againſt the Lord*. Numb. 14. 2. 9. becauſe they were the Lords ordinance. Yea, their *chiding* (or wrangling) *with Moſes*, is termed *Rebellion* Nūb. 20. 3. 10. And *Moſes & Aaron were amongſt his Prieſts*, *Pſ.* 99. 6.

IX. *Conſider that he which juſtifieth the wicked, and he that condemneth the juſt, even they both are an* ABOMINATION to the Lord: God therefore hath given us two eares, that we might have one at leaſt open for the defendant. Pro. 17. 15.

Qui iudicat aliquid, parte inaudita altera,
Æquum licet ſtatuerit, haud æquus fuit.

X. Beſides the quality of the accuſed, as alſo of the accuſer is to be conſidered, *againſt a Prieſt* (or Elder) *an accuſation is not to be received without two or three witneſſes*. And reaſon good (ſaith *Calvine*) for none lie more open to calumnie and detraction, then godly teachers, yea, though they be moſt *exact in their office, and free from blemiſh*, yet ſhall they hardly eſcape a thouſand ſlanders, ſuch is the ſubtiltie of Satan, to alienate the minds of men from Gods Miniſters, that ſo the doctrine it ſelfe may fall into contempt, yea (ſaith he) looke how much the more ſincerely every paſtour ſtudies to promote the Kingdome of *Chriſt*, ſo much the more is he envied and hated 1 Tim. 5. 19. *Calvin in* 1 *Tim.* 5. 19.

hated, and ſo much the more is he aſſaulted, and perſecuted. If a ſlander be once raiſed upon him, it is preſently taken for true; and he ſtands convicted in the opinion of the multitude: thus it uſually falls out, becauſe the Divell ſtirreth up almoſt in every man, too too eaſie a credulity againſt Miniſters; inſomuch, that no inquiſition at all being made, the people greedily condemne their paſtours, whoſe credit they ought in duty to uphold. S. *Paul*, therefore hath juſt cauſe to oppoſe himſelfe againſt this *ſtrange iniuſtice*, and wil not have Prieſts ſubjected to the malicious tongues of wicked perſons, untill they be convicted in a legall courſe. For, what wonder if they be peſter'd with enemies whoſe office it is to reprehend the vices of the time, to oppoſe themſelves to the greedy rapine of all men, and to *repreſſe with ſeverity*, al thoſe whom they know faulty or offenſive. Thus far *Calvin*, and it is worthy the conſideration to obſerve, whether he be not rather a Prophet, then a Commentator in this place.

oncil in Conantinop. Can. Cod. Affric. an 19. 128.

XI. Conſider that it was never held fit, that every man ſhould be admitted indifferently to accuſe an Orthodox Biſhop, indeed if it were a civill or private ſuite betweene party and party, ſuch as concerned debt, or fraud, or treſpaſſe, or he like, it was lawfull for any man without exception, to prefer his Bil againſt a Biſhop. But if it were a cauſe of Eccleſiaſticall cogniſance, then was it not lawfull for any heriticke to accuſe a Biſhop, neither was it lawfull for ſuch as profeſſe the true faith, and yet ſeparate themſelves from the *Canonicall Biſhops*, and aſſemble in private Conventicles, neither was it thought meet, that any ſuch ſhould be admitted, that had beene either cenſured, or deprived, or excommunicated by the Church (whether they were of the Clergie or Laitie) before they had ſatisfied for their owne crimes. In like manner they that were accuſed of any foule ſinne, might not be permitted to accuſe a Biſhop or any other of the Clergie, till they had cleared themſelves of thoſe objections,

mnes ſervi, & epriti liberti d accuſationem on admittantur, nec infamiæ maculis perſi, id eſt, iſtriones, ac urpitudinibus ubjectæ perſonæ, hæreticis iam, ſive paganis, ſeu Iudæi od. Affric. an. 129.

jections, wherewith they were charged. But if they were liable to no ſuch juſt exception, then might they freely preſer their complaints, either againſt Biſhops, or other of the Clergie, but after this manner onely. Firſt, they were to exhibite their libel before all the Biſhops of that Province, and before them to make their prooſe: and if it were ſo, that the Biſhops of that Province were not of ſufficient power to correct thoſe enormities, then were they to appeale to a greater Synod of that Dioceſe (as it were now to all the Biſhops of the Kings ſeverall Dominions) gathered together in a councell for that very purpoſe: neither was their libel or bill to be admitted before they had by bond made themſelves liable to the ſame penalty, or danger, which was to fall upon the perſon accuſed, if ſo the promoters were found to have dealt iniuriouſly, and to faile in their prooſe. But if ſo any man ſhall ſcorne this courſe, and ſhall moleſt the Emperour with clamors, or trouble the tribunals of ſecular Judges, or a generall councell, with complaints, his accuſation is not to be admitted, becauſe he ſleights all the Biſhops of that Dioceſe wherein he lives, becauſe he diſgraceth the Canons, and *overthrowes all good order* in the Church.

Calumniator tenetur ad pœnam talionis. in c. ſi quem pœnituerit. ſect. notandum, 2. 3.

This Canon was made by the Fathers of the *Councell of Conſtantinople*, An. Dom. 383. confirmed it was by *Theodoſius the great*, and received by the whole Church of God with full conſent, made it was at ſuch a time, when many endeavoured to ſubvert and confound all *Eccleſiaſticall* order, odiouſly and ſlanderouſly traducing the Orthodox Biſhops, that governed the Church, faining ſtrange accuſations againſt them, intending thereby to blemiſh the reputation of the Clergie and to raiſe tumults among the people, that lived in peace. For this very cauſe was this Canon made, and this is worth the obſervation too.

Sozomen. l. 7. c. 9.

Concil. Conſtantinop. Can. 6.

Cod. Affric. Can 131.

Teſtes eos, q accuſator de mo ſuâ prod erit, interro non placuit. Paulus l. 5. & l. 24. D.

And as none of theſe may be accuſers, neither may they

be

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be produced for witneſſes againſt the Clergie, nor any that are of the accuſers family.

*uctorum cul-
non præjudi-
t religioni. A-
ſtolorum fi-
m Judæ pro-
tio non de-
rugit. Hieron.
verſ. Vigilant*

XII. Conſider that a whole ſociety, corporation or profeſſion, is not to be condemned, becauſe ſome few of them be bad. If ſo, what ſociety or profeſſion can ſtand? It is Gods owne rule, *Onus ſuum unuſquiſque portabit.* Deut. 24.26. Gal. 6. 5. Every man muſt ſtand upon his owne leggs, and anſwer for his owne faults. And *far be it from the Lord to ſlay the righteous with the wicked, and that the righteous ſhould be as the wicked, be that far from the Lord, ſhall not the Judge of all the earth doe right?* And we muſt indeavour to be iuſt, as our Father in Heaven is iuſt.

Gen 18.23.

h. 6. 70.

XIII. Conſider that if Gods choice be not alwaies good, man may eaſily miſtake: God elected *Saul* to be King over *Iſrael*, 1. Sam. 15. 1. And yet it repented the Lord, that he had ſet up *Saul* to be King, *Ib.* 5. 11. 12. Our Saviour made choice of twelve Apoſtles, and one of them was a Divell. The Apoſtles picked out ſeven Deacons from among the faithfull, and one of thoſe ſeven was author of the *Nicolaitan* hereſie, we muſt needs therefore confeſſe that *we alſo are men of like paſſions with you*, And yet, *let men ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God*, 1. Cor. 4. 1.

*piphan. hær.
Noſaffectus
perturbatio-
s, quàm diu
tabernaculo
rporis hujus
bitamus, &
gili carne cir-
ndamur, mo-
rari & regere
ſſumus, ampu-
re non poſſu-
us Hieron. ad
metriad.*

XIV. Conſider, that S. *Paul* will have Biſhops and Prieſts *apt*, and *able to teach*: and not onely ſo, but *able to convince the gaine-ſayers*, and adverſaries of the truth. *Apt* we are many of us (bleſſed be God) *to teach*, by thoſe excellent gifts of nature, which God beſtowes upon us from the cradle; but *able* we ſhall not be *to teach*, as we ſhould doe, or to *convince* and confound the adverſaries of the truth, unleſſe we prove induſtrious and learned. Learned we ſhall not be, without Bookes, and Bookes are not to be had without mony. When *Iulian* therefore tooke away the meanes of the Church, he was ſaid, *non tam ſacerdotes, quam ſacerdotium occidere*, not ſo much to ſlay the Prieſts, as the Prieſthood it ſelfe.

*Tim. 3. 2.
Tim. 2. 2.
it. 1. 9.*

*dia Scriptu-
um & laborũ
ltitudine, &
ntio, ac libra-
um ſedulita-
uodq; propri-
eſt, ſecurita-
& otiodictã-
m indigent.
ron. Marcel.
Anapſychiæ.
epb. l. 9 c. 5.*

In

In truth, it is the ready way to baniſh learning, to unpeople the Univerſities, to expoſe us, and the whole Kingdome, to contempt, and ſcorne; what Nation under the Sunne (to Gods glory be it ſpoken) hath more learned men of our profeſſion, then this Church of *England*? But, by heare-ſy, if ſome may have their wills, we ſhall not long be guilty of too much learning. For, if ſuch courſes be taken, we ſhall as Bp. *Latimer* complaines, *Have nothing but a little* ENGLISH DIVINITY, *that will bring the Realme into very barbarouſneſſe, and utter decay of Learning. It is not that I wis* (ſaith he) *that will keepe out the Supremacie of the Biſhop of* Rome. Thus *the key of knowledge ſhall be taken away*; and *the Kingdome of Heaven ſhall be ſhut up againſt men*; that ſo we may *neither goe in our ſelves, nor ſuffer others to enter in*. God of his mercy preſerve us from this dangerous ſinne.

Ea eſt ingratitudo, de fovendis ſuo bi miniſtris no multum ſit ſoli citus; & Sata hac arte tentat doctrin à prive re Eccleſiam, d inopiæ & fami metu plurimos abſterret, ne id oneris ſuſcipian Calvin. in 1 Tim. 5. 17. B Latymer Ser before K. Edw 6.

Luck. 11. 52. Mat. 23. 13.

It was the glory of former times, that Senatours and great States-men became Prieſts; witneſſe S. *Ambroſe*, *Paulinus*, *Pammachius*, *Nectarius*, and divers other. And it will be the infamy of theſe later dayes, that none but the refuſe of the people will ſtoope to our contemptible calling. *Sublato honore, tollitur virtus.* It was *Ieroboams ſinne*, to make Prieſts of the meaneſt of the people; and this ſinne was the ruine of his Family, even to deſtroy it from the face of the earth. 1 *King.* 13. 33. 34.

Neither is this to ſpeake like a worldling; but with S. *Paul* to enquire, *Who goes a warfare at his owne charges? or who feedeth a flocke, and eateth not of the milke of the flocke? Is it lawfull to muzzle the mouth of the Oxe, that treadeth out the corne? Is it lawfull to ſtint him? If we have ſowen unto you ſpirituall things, is it a great matter, if we ſhall reape your worldly things? Is not the labourer worthy of his reward?* Will any man of worth labour, where no reward, or but a poore one, is propoſed? Their ingratitude therefore (ſaith *Calvine*) is not to be indured, who deny ſuſtenance to their Paſtors, *quibus nullam ſatis dignam mer-*

1 Cor. 9. 7. Ib. v. 9. Ib. v. 11. 1 Tim. 5. 18. Calvin. in 1 Tim. 5. 18.

mercedem poſſunt rependere, to whom they are never able to returne a reward anſwerable to their paines.

XV. Conſider, that *no* DEVOTED THING, *that a man devotes* (or dedicates) *unto the Lord, of all that he hath, both of man, and beaſt, or of the* (Land, or FIELD) *of his poſſeſſion, ſhall be ſold, or redeemed: every devoted thing is* MOST HOLY UNTO THE LORD. The Prieſt may not make it away; neither may the Donor revoke, or redeeme it. The cenſers of thoſe ſinners, *Corah*, *Dathan*, and *Abiram*, being offered before the Lord, were hallowed. And though they were offered by bad men, and for a bad end; yet might they not be put to any common, or prophane uſe; no certainly, unleſſe it be in caſe of neceſſity. And, bleſſed be God, we cannot pretend neceſſity, in ſo great plenty.

From hence, from this Law before recited, it aroſe, that it was unlawfull for *Ananias* and *Saphira*, to ſubtract any part of that, which they had given to God. *Beza* ſaith, that it was *Sacrilege* even in them, to detaine that from the Church deceitfully, which themſelves had lately given. What is it then in us, to take that from God and the Church, which we never gave them? Nay, which is more; *Achan* ſtole that, which was *neither conſecrated, nor given*, but *onely promiſed* to the Lord: and yet it coſt him full dearely, even all his ſubſtance, and his life, and the lives of all his children, to the utter rooting up of his poſterity. Yea, though *Achan* onely had offended, all Iſrael ſuffered for his trangreſſion. For their enemies ſmote them, and chaſed them ſo, that they turned their backs, and fled before their enemies. The reaſon is given by *Theodoret*; and this it is. Gods purpoſe was, both to correct this man for his ſinne; and to ſtrike a terror into all; that ſo even they, who are diligent in their owne particular to keepe Gods commandements, may be careſull to reprove others, who tranſgreſſe the ſame; otherwiſe they ſhall be ſure to have a ſhare, in the ſame puniſhments, with the offenders. And this

is

vit. 27.28.

m 16.37 38

t. 5. 4:
o condemna-
quia poſt vo-
n obſiderunt
ſi ſua, &
ejus, cui ſe-
l eavoverat:
temque jam
alienæ ſub-
ntiæ reſervā-
ät. Metuen-
famem, quam
ra fides non
et, præſen-
n meruere
ditam, non
delitate ſen-
tiæ, ſed cor-
tionis exem-
ut pænadu-
m hominum
doctrina
ltorum Hie-
ad Demetri-
Beza in Act
2. c.
h. 6. 19.
h. 7. 24.
v. 5. 7. 8. 25.
eodoret in
ua. q. 9.

is one reaſon, that hath ſpurred me on, to write thus much unto you.

XVI. Conſider, what curſes are layd upon thoſe, that doe but ſay, *Let us take to our ſelves the houſes of God into poſſeſſion. Pſ.* 88.12.13. *&c.* He that adviſeth any man to doe this, doth but attempt the ruine of that mans family.

Id eſt, Omne conſiliorum m lorum authore qui dixerunt, Hæreditate p ſideamus & e Caſſiod. in L

I wiſh heartily, that you would take the paines, to read Sir *Henry Spelman*, *De non temerandis Eccleſiis*, that you may foreſee, and avoyd that danger, the wiſe man ſpeakes of; *It is a ſnare to a man, to devoure that which is holy; and after vowes to make inquiry.*

Prov. 20. 25

XVII. Conſider that wonderfull obſervation of Sir *Henry Spelman*; *Neſcio, quo fato ſit, ut eadem temporis periodo (viz. Anno* 68.) *poſt ereptas per Nabuc. & Hen.* 8. *res Templorum, ſtirps utriuſque regia extincta ſit, imperium ſublatum, & ad aliam gentem devolutum.*

S. Hen. Spel non temeran Eccleſ. ſect. in margine.

This Nation hath beene ſhrewdly taxed, and our very Religion branded, for that havocke of Church-lands, which was made in K. *Hen.* VIII. time. And thoſe, that are accounted *unfortunate families* amongſt us, ſhould doe well to conſider, whether ſome of their *Anceſtours* had not an hand in this ſpoile.

Reginald. P Eccleſ. unit. ſenſ. l. 3. fol. Bellar. Apol 6. ſect. Tra deinde.

That truely religious, and admirably Learned Prelate Bp. *Andrewes* profeſſeth, that this havocke was *unpleaſing to all good men*, but eſpecially to K. *Iames*. And, that the King was heartily diſpleaſed therewith, he manifeſted to the world, by thoſe his lawes made in the beginning of his raigne, and in his firſt Parliament, as I take it: wherein he provided, that the lands of the Church from that time forward, ſhould not be alienated, or paſſed away, to any Peers, or other of this Realme; no, not to his owne Sacred Perſon, or Progenie. Herein (ſaith Bp. *Andrewes*) he imitated the godly Kings, to the eternal ſalvation of his ſoul, & to the endleſſe glory of his name. And ſhall we fall backe to our loathſome vomit? God forbid.

Populari op ſacras, bon omnibus, R ante omnes plicet. Reſp ad Bellar. A c. 6. ſect. ad

Reges in eo imitatus. I Ad æternam nimæ ſuæ tem nomini gloriã, & po tatis mem

XVIII. *Magna charta* is that, which hath ever beene ſtood upon, for the generall good of the Subjects of this Realme. We are freeborne Subjects, and not the worſt members (I hope) of this Kingdome: and we are the firſt, that are provided for in that *great charter*, *Eccleſia habeat libertates & privilegia ſua*. Theſe have beene confirmed to the Church, by Parliament lawes, and by the *charters of Kings*, with many ſolemn vowes and imprecations, againſt all thoſe, that ſhould at any time attempt to violate the ſame. As is to be ſeene in *Raſtals abridgement, tit. confirmat* 3. And, *Sententia lata ſuper chartas*.

r Hen. Spelm. de non terand. Eccleſ. 5.

XIX. Conſider, that every Law, that is made againſt the Law of God, is voyd *ipſo facto*, as ſoone as it is made; and very dangerous to thoſe that make ſuch Lawes.

angelii fra- jam & ja- s videbitur majeſtas, ſi uit alterius reti novitate erari. Cypr. 30. n. 6.

XX. It is alſo worthy the conſideration, to behold, how tender that religious Emperor *Conſtantine the Great* was of the reputation of all Biſhops. For in his time, by reaſon of thoſe controverſies, which were raiſed by *Arius*, and maintained by a faction, there aroſe ſuch a deadly feaud amongſt Chriſtians, that not onely Biſhop againſt Biſhop, but Lay-men alſo preferd accuſations againſt Biſhops, and gave them into the Emperours hands. The Emperour received them, and preſently ſealed them up with his owne Signet. And when he had laboured a reconciliation, and in part effected it, he tooke all the accuſations, and caſt them into the fire, in the preſence of the Biſhops, proteſting deepely, that he had not read one ſyllable in them. Adding withall, that if he ſhould find a *Biſhop* committing folly with another mans wife, he would cover them with his owne purple robe, that no mans eyes might be offended with that ſight. He profeſſed alſo, that it was not fit, that the faults of *Prieſts* ſhould be made publike; leſt taking occaſion by this open ſcandall, they might grow impudent in their ſinnes. Yea (ſaith *Geleſius Cyzicenus*) ſuch, ſo great was the reverence, that good Emperour

odoret. hiſt. c. 11 Socrat. c 5. Gelaſ. ic. l. 2. c. 8.

aſ. Cyzic. lb.

ſhewed

ſhewed towards *Biſhops*, that it may induce all thoſe, who are truly wiſe, to ſtand in admiration thereof.

This great and religious Emperour, thought himſelfe an unmeet perſon, to judge of *Prieſts*, and their actions: But, ſee how the world is alter'd; that is become almoſt every mans profeſſion in theſe dayes, which that *Great Conſtantine* thought unlawfull for him to meddle with. *Sozomen. l. 1 c. 16.*

I might adde hereunto, what a charge he layd upon all thoſe Chriſtians, to whom he had committed the government of his ſeverall Provinces, to *uſe all Prieſts honourably, threatning death to any man, that ſhould abuſe them.* *Theodoret. hi l. 1. c. 2.*

The bleſſings, that were ſhowred downe upon this good Emperour, were infinite; he conquered all his enemies, he enlarged the Empire beyond all, that were before him; he ſupreſſed all his competitors to the Crowne; he ſetled the Empire upon his own iſſue, and he ended his dayes in peace, in a good old age, full of glory, and good workes. *Euſeb hiſt. l 1 c. 1. 2 &c.* *Euſeb. de vit Conſtant. Mag l. 4. c. 53.*

This alſo is memorable, that *Conſtantine the Great* was the firſt Emperour, that gave revenues to the Church, *Eoſque non tam egentium neceſſitate, quam ſua ipſius magnificentia menſus eſt*, wherein he rather conſidered his owne magnificence, then their wants. And *Julian the Apoſtata* was the firſt, that robbed the Church of her revenues. *Euſeb. lb. l. 1. 35. Sozom. l. c 8. Theodoret hiſt l. 1. c. 11. Theodoret. lb.*

XXI. Conſider, that in all the Church Hiſtory we never read, that the *Orthodox* were perſecuted by Catholike Chriſtians. But that great Lawyer, my Lord *Coke* tells us, that it is a more grievous & *dangerous perſecution*, to rob the Church, and *ſpoyle ſpirituall perſons* of their revenues, whereof they ſhould live; then it is to put ſpirituall perſons to death. The reaſon. Becauſe (ſaith he) upon this, in a ſhort time, inſues *great ignorance of true religion*, and of the ſervice of God, and thereby great decay of Chriſtian profeſſion. For none will apply themſelves, or their ſons, or any other, that they have *The L. Coke R ports. part 2. fo. 44. b. Leveſ de Wincheſter caſe.*

in

in charge, to the ſtudy of Divinity; when after long and painfull ſtudy, they ſhall have nothing, whereupon to live. So my Lord *Coke*.

Latymer ſer. before K. Ed. March 8. 49.

Biſhop *Latymer* ſaw the Church ſhrewdly ſhaved, and he complains to King *Edward* the ſixt, that there was a plaine intent, to *make the Clergy ſlavery. we the Clergy* (ſaith he) *had too much; but that is taken away, and now we have too little.* And yet we have beene ſtrangely polled, and pulled, ſince that time.

1 it. 1. 8. Tim. 3, 2.

S. *Paul* would have a Biſhop to *love hoſpitality*, and to be *given to it*. But how ſhall they be able to doe this, if their meanes be taken from them? If a Biſhop be not *given to hoſpitality*, he ſinneth, by breaking this command. What then doe they, that make him unable to keepe hoſpitality? that enforce him to this ſinne?

XXII. Conſider, that no law can be made to the diſparagement of Churchmen, but it is againſt your own kindred, your owne fleſh and blood, and, perchance, againſt the ſeed of your owne loynes. For who knowes, what profeſſion God hath allotted your children unto? beſides, it is againſt the rules of policy to barre your owre children, from any one faire and honeſt courſe of preferment.

XXIII. And is it not worthy our beſt conſideration, to examine ſincerely, whether any power in the world can deveſt, or uncaſe an Orthodoxe Biſhop of that power, which God hath endowed him with? But a Biſhop hath power given him by God himſelfe, to *ſet in order* all things in the Church. He hath power given him, over all the Presbyters within his Dioces, to *charge them, that they teach* no heterodox, no falſe, *no other doctrine*. If there be any complaint againſt a Prieſt, or Elder, the Biſhop hath power to *receive the accuſation* againſt him. The Biſhop hath power to *rebuke that Prieſt*, to *rebuke him ſharpely*, and *with all authority*, if he deſerve it. That is, as *Theophilus Archbiſhop of Alexandria* interprets it, *Prophetica falce ſuccidat*;

1 it. 1. 5. Tim. 1. 3. Tim. 5. 19. 20. it. 1. 13. it. 2. 15. Apud D. Hieron. l. 1. ep. 48.

ſuccidat; which ariſeth to no leſſe then *Excommunication*.

If the Preachers teach any undutifull Office, the Biſhop muſt *withdraw himſelfe from them*, that is, caſt them out of the Communion of the Church. He muſt *ſtop the Mouthes* of Schiſmatickes and Hereticks, *Tit.* 1. 11. And *after the firſt and ſecond Admonition reject them*, *Tit.* 3. 10. that is, *Graviter quaſi cenſoria correctione reprimendi ſunt*, they are ſeverely to be ſuppreſſed with a cenſorious Correction, not onely by *Excommunication*, but otherwiſe, if neceſſity require; ſo *Calvin* upon the place.

1 Tim. 6. 3. Ib. verſe 5. *Graviſſimè damnatos extra Eccleſiam ejicit, ut ſuperbos.* Beza in loc. *Vbi verbi Dei gladio proſtrata ac vi veritatis confuſi fuerint poſſe illis ab Ecclesia imperari ſilentium, et ſi pergant, ſaltem a fidelium communione arceri poſſe.* Calvin. in Tit. 1. 11.

If any Queſtion be made who this Heretick is, that St. *Paul* ſpeakes of, *Calvin* reſolves us, that not onely hee is aimed at, that brings in perverſe and erroneous Doctrine, but all Ambitious, refractary, and contentious Perſons are alſo intended, who out of a croſſe, perverſe ſpirit, *trouble the peace of the Church, or rend aſunder the unity thereof.*

Now to what purpoſe is it, for a Biſhop to *receive an accuſation*, againſt any of theſe troubleſome and ſchiſmaticall perſons? to what purpoſe is it to reprove and rebuke them? Yea, to what purpoſe is it to *ſilence*, to *excommunicate* and *caſt forth of the Church*, ſuch refractarie and incorrigible perſons, if ſo be they ſhall ſtill hold their Benefices, becauſe they are made a *Freehold* by the Law? Is not this to nullifie the cenſures of the Church? Is not this to maintaine faction in Church and State? Is not this to make void all Acts of Parliament whatſoever, that have beene made againſt Simoniacall Perſons, Recuſants, and againſt all ſuch as after ſubſcription ſhall fall backe and preach, or write, againſt any of *the* 39 *Articles*, or the *Booke of Common Prayer*, or the book of *Ordination*, or any poynt of Doctrine eſtabliſhed by any of the foure firſt General Councels. Theſe things are worthy to be conſidered of.

Calvin in Tit. 3. 10.

It was Iulian the Apoſtata maſter-piece to maintaine all factions in Religion, that ſo he might undermine and overthrow the Catholike Faith. Sozomen l. 5. c. 5. & c. 22

Calvin affirmes that in thoſe two *Epiſtles to Timothy*, the Apoſtle hath ſet down, as in a Table, the right, *the true Goverin-*

In duabus ad Timotheum Epiſtolis, quaſi i

ment

ment of the Church. But this Government of the Church is by Biſhops truly and properly ſo cal'd, as theſe *Epiſtles*, and the *Epiſtle to Titus*, manifeſt. They then that croſſe this kind of Governement by *Biſhops*, endeavour to croſſe the ſpirit of *Chriſt*, and to ſubvert the true Church governement.

nd tabuld, de-ctum habe-us verum eccleſiæ Regi-en. Calvin. ep. Edvard. So-rerſeti Ducem

XXIV. Finally conſider, that though the name of *Deane* and *Chapter* was not knowne in the primitive Church, yet the thing it ſelfe was. We read of *Collegium Sacerdotum*, a Colledge of Prieſts, and this is evident, that *circa Epiſcopum*, about or with the *Biſhop* of every Dioceſſe, there alwayes lived certaine Prieſts and Deacons: Theſe Prieſts and Deacons were to bee ſo throughly acquainted with the particular goods, lands, and revenues of that Church, that whenſoever the *Biſhop* dyed, or were otherwiſe removed, none of thoſe goods, lands, or revenues might be imbezelled, loſt, or alienated. For it is juſt (ſaith the Canon) that the goods and poſſeſſions of the Church ſhould bee preſerved for the Church, with all diligence, as alſo with a good Conſcience, and faith towards God, who hath the overſight of all, and judgeth all. For theſe goods are τὰ κυριακὰ, the Lords poſſeſſions, and it is not in the power of man (the caſe of neceſſity onely excepted) to ſell or waſte, or give them away, or to diſpoſe of them to any common uſe.

pr Ep. 92. 67
ncil Antioch. 24.
oſt Can. 40.
d Afric. Can. 33.

When I had with no ſmall griefe obſerved the manifold diſtempers of theſe times, and layd them to heart, I was much diſtempered therewith, wondering whither all theſe tended: but when I called to mind that of S. *Paul*, that wee muſt *know, that in the laſt dayes perillous times ſhall come*: I reſolved, that this Propheſie was now fulfilled: For a man that hath but halfe an eye may ſee the whole Rabble, that the Apoſtle reckons up in the ſeven next verſes, even in the midſt of us: but my comfort is, that there bee many living, that ſhall ſee alſo the concluſion of this Propheſie, and the confuſion of this rabble: for the Apoſtle aſſures us, that *they*

Tim 3.1.

ſhall

ſhall proceed no further, for their ἄνοια their folly, their madneſſe, their ſenceleſſeneſſe, ſhall be manifeſt unto all men, and then will all men deteſt them and caſt them off. *Ib. Verſe 9. Amentia. Bez*

Theſe conſiderations one after another comming ſo happily to my mind, I could not but impart them unto you, as a teſtimony of that true affection which I beare to you and yours: *God* of his mercy grant, that they may worke that effect, which they were intended for; that ſo both you and I may one day heare with comfort, that *Euge bone ſerve*, come my good ſervant, that delivered'ſt this good word in due ſeaſon: come alſo my good ſervant, thou that didſt hearken to this good word, and madeſt the right uſe of it, enter, enter both of you into your Maſters Joy. This is the Prayer of

Your truly affectionate Friend
and Kinſman &c.

Errata.

Page 2 in marg. l. 3, for *Prieſts* read *Prieſt*. lb. l. 18. for *Chriſi* read *Chriſti*. lb. l. 24. for *contumeliew* r. *contumelioſe*. page 3. in marg. l. 7. for *Cret* r. *Crete*. p. 4. l. 1. for *ſay*. r. *ſ ſay*. p. 5. l. 11. for *ſoules owne*, r. *owne ſoules*. lb. l. 16. for *Nab.* r. *Numb.* lb. l. 22. for *ina dita*, r. *inaudita*. p. 6. in marg. l. 1. dele *in*. lb. l. 2. for *he*. r. *the*.

FINIS.

CERTAINE

INFORMATIONS

From severall parts of the Kingdome, and from other places beyond the Seas, for the better satisfaction of all such who desire to be truly Informed of every weekes Passage.

From the 18. of *September*, to the 25. of *September*, 1643.

Monday, Sept. 25.

WE shall begin this weeks Informations, with a sad story of the Cavaliers perfidiousnesse and cruelty, as we have Relation from one of his Excellencies Armie, who was lately in *Glocester*, from whence the party by a Letter certifieth, that he was come safe thither; notwithstanding the many dangers their Regiments past thorow: for the Enemy hath given them day and night alarms, so that they could get very little rest.

On the fifth of this instant, they lay in the open field, and from thence they marched to *Claye*, where they and two Regiments of Auxiliaries lay, in the night the enemy faced that Towne at a miles distance, whereupon they made the Town as sure as they could with their three Regiments, which made the Enemie, being all Horse, to retire. The next day about noone, the Enemie set upon the Quarters where their Horse lay, comming upon them before they had intelligence of their approach, where the Cavaliers killed about eighty, and took some of them prisoners, to whom they promised Quarter, whereof we having notice, which the Enemy hearing of, and Colonell *Main-Warings* Regiment comming to our aid, the Cavaliers cut the throats of their prisoners. Then his Excellencie sent for us to his Quarters, which made us draw our men into a body and march away, and that night we lay again in the open field. The next day we arrived at *Glocester*, where we quartered in

ſold, but his Lordſhip was in the City, whoſe inhabitants uſed them very courteouſly and kindly. That the women of the City, during the ſiege, were ſo hardy as to beare Armes, and had a Captaine, and kept the watch in their turnes, and when the Enemy had made a breach in the works, the women courageouſly and fearleſly made it up, when the men durſt not do it, as the Letter relateth. Which Example we hope will animate the women in other Cities and Townes, to afford their beſt aſſiſtances in times of danger and neceſſitie, rather then let the Cavaliers pillage all their ſubſtance, and abuſe their perſons to boot.

But now behold the perfidious cruelty of theſe Cavaliers, who contrary to the law of Armes, Nature and Humanity, have butchered their ſubmiſſive priſoners, and therefore deſerve ſevere retaliation, which if it henceforward were condignely inflicted, would be one meanes to abreviate theſe unnaturall and inteſtine wars: for the taking of them priſoners, with infinite toile, charge, and hazard of good mens lives, and afterwards diſmiſſing them without puniſhment, tendeth to nothing but a prolongation of theſe diſtractions and combuſtions amongſt us.

Oxford hath been ſlenderly guarded of late, for our Informer tells us, that the laſt week there were but one Troop of Horſe, and about five hundred ragged Foot, left in it, ſo regardleſſe are the Cavaliers of the pillaged wealth which they brought in thither, as if their conſciences told them it was not worth the keeping, becauſe it was ill-gotten, fearing perhaps, that if they ſhould carry it about them, it might prove a Canker, and eat out the bottome of their pockets. And he further telleth us, that when the Earles of *Bedford* and *Holland* came thither, they threw ſome money to the ſouldiers that kept the Court of Guard there, which becauſe they had ſeemed heretofore to have taken the Parliaments part, and continued here ſo long in perſon, (though not in heart) the ſouldiers would not defile their fingers to take it up, holding it to be rebellious money, and with ſcorne and diſdaine utterly refuſed it, which refuſall ſo highly pleaſed the Queene, (as our Informer ſaith) that ſhe ſent them ſix peeces to gratifie their loyalty. But now we think that the Earle of *Hollands* money would not ſmell of Rebellion to them, for (as we are informed) he is become a Colonell of a Brigade of Horſe, which henceforward will make them like both him and his money better, and be more ready to receive it, if they can get it; but, *He that will not when he may, when he would he ſhall have nay*. And, *Quis niſi mentis inops oblatum reſpuit Aurum?* Eſpecially ſince they are ſo ragged and ill-accoutred: but what they loſt (in their refuſall) by retaile, the ſix peeces hath made good by whole ſale.

Tueſday,

Tuesday, September 19.

The Courage of the *Warwicke* men hath lately been notably manifested in defence of their men, goods and chattells: For two Troopes of their horse being Quartered without the Towne, some of the Cavaliers roving up and down, (since their hopes of *Glocester* were fruſtrated) ſeized upon ſome of them at unawares, and before they had intelligence of there being ſo neer, beſides thoſe Cavaliers drove that part of the Countrey of horſes and cattell, the newes whereof being brought to *Warwicke*, the inhabitants both horſe and foot, iſſued out of the Towne, ſet upon the Cavaliers, ſlew twenty ſeven of them, wounded twenty ſeven more of them, who are now under the Surgeons cure at *Warwicke* that wrote this Newes, recovered and reſcued their men, horſes and cattell. But ſome have ſince added to this Relation, that the Cavaliers had loſt an 150. of their horſe there, which we will not at this preſent verifie for a truth, untill we hear it more certainly affirmed; being it is our deſire, ſo neer as we can, to publiſh nothing but the truth, though many now delight to forge and invent untruths, and that in a moſt ſhamefull manner, to the ſcandalizing of thoſe that labour to ſet forth a true inventory of the moſt memorable and remarkable Occurrences of theſe times, which is our ſincere intent, that Poſterity may be truly informed of the precedent actions of their Anceſtors, and thereby take example to decline the vices, and embrace the vertues of their Predeceſſors.

It is informed out of Glocesterſhire, that his Excellency the Parliaments Lord Generall, ſent a ſtrong party of horſe to *Cyrencester* in that County, where they tooke two Regiments of the Cavaliers Horſe, conſiſting in the totall about four hundred: One of which Regiments is ſaid to be Sir *Nicholas Criſpes* of *London*, who left the City and fled to the Cavaliers. And in his Regiment ſome Malevolent Londoners are ſaid to be taken, as one *Colbert* that lived behinde the Exchange, *Flacket* that was once a *London* Captaine and lived in *Thames* ſtreet, *Warren* a Suger Baker in Walbrooke, Little *Rut* the Lime-keeper at the three cups in Bread ſtreete, one *Lantley* a Brewer on the banke ſide, and Captaine *Marmaduke Roydons* ſon. And thus that the ſaid party of his Excellencies Horſe, took there alſo about fourty carriages laden with bread and other proviſions for the Cavaliers, which is thought, will be able to feed and ſuſtaine his Lordſhips Army for four or five dayes ſpace.

Letters from *Boſton* in Lincolnſhire informe, that the Earle of *Newcaſtles* Army which beſieged *Hull*, were ſo preſumptuous as to offer an aſſault to that ſtrong and well manned Towne, but to their hurt and great loſſe; for what by

the great Ordnance and the Salley of the Souldiers out of the Towne, they say, that many of the *Newcastellians* are slaine and taken: which information as the Letters import, was brought from *Hull* by a barque to *Boston*. And some affirme, that since this defeat, the Earle of *Newcastle* hath raised his Siege from before that Town; the truth of these things, will we hope be better knowne, by the neat Letters from those parts.

From *Norwich* they write, that on Thursday last, the Towne of *Lyn* still held out against the Earle of *Manchester*, but that his Lordship purposed to fire it with Granadoes on Friday last, whereupon it is said, that the Towne sent four men out on Saturday last, to Treat with his Lordship, about the Surrender of it. That sometime the last weeke there had been a scuffle in the Towne, they not well agreeing amongst themselves, which distraction gave opportunity to some of the honest men there to escape out, who, as it is said, are gotten safe into old *Lyn*.

That at *Norwich* the well affected people are making a collection of Plate, and money for the relieve of *Hull*, and that some hundreds are gathered there already towards it.

But we must here returne to *Lyn* again, and give information, that this day the Newes came to *London*, that on Saturday last, that Towne was yeilded to the Earle of *Manchester*, who received it upon this composition, that they should pay his Army for their contumacy, deliver up all their Armes to his disposing, and receive a Garrison of five hundred men to keep it for the King and Parliament, which Garrison they are to keep and maintaine. For which sudden reduction thereof, let all good Protestants yeild hearty thankes to Almighty God the giver of all victories. For considering the great importance of that place, and what annoyance it might have proved to the Easterne Associated Counties, and by consequence at length to the City of *London*, if a potent enemy should have become Master of it, or the Earle have been forced to raise his Siege from before it, we may the more inlarge our hearts in praise and thankes to our good God, for so speedy and seasonable a Victory.

Wednesday, September 20.

Out of the West Countrey it is informed, that the Townes of *Plymouth* and *Dartmouth* are valiant and couragious, notwithstanding the losse of *Exceter*, that they are resolved to stand out against the Cavaliers to the uttermost, and to that purpose, have gotten in all sorts of provisions and necessaries to endure a Siege, if it be attempted. That they wish they had but a body of two thousand foot and five hundred horse, and then they doubt not, but to

bring

bring all the Westerne parts, to the obedience of the King and Parliament againe. And that their feares are lessened, because they hear that the enemy is drawing Eastward, whereby they hope to remaine quiet.

The Parliament hath dismissed the Deputy Lieutenants in Hartfordshire, from any more command of the Militia in that County, and given their power to some select Knights and Gentlemen, to raise horse and foot, and to impose contributions on the inhabitants of that County for the safety and defence thereof, and for their compliance with the rest of the Associated Counties, whereby the affairs there go on with alacrity, speed and cheerfullnesse, to the benefit of themselves and their neighbour Associates.

Letters out of Scotland ascertaine us, that the Scots are raising of an Army of 30000. foot, and three thousand horse, part whereof are to come into England, and the other part to defend themselves against their own Malignants, the Irish Rebells, and other invading enemies; for which (as it is reported) they are Proclaimed Traytors by the Royalists, which are all blasts no whit terrifie them, having heretofore been used to them in deed: *Et usu promptum facit.* And it is further informed, that our Parliament hath made Master *Henry Dawley* one of their Commissioners into Scotland, Governour of *Berwick*, who with forces from *Hull* and *Yorke*, hath secured it for a free passage to the Scots, when they come into England.

Both the Houses of Parliament have now fully passed the Scots Covenant, and they are about the Ordering the manner of taking in. And whereas the Scots have desired a hundred thousand pound for advance money, they now have altered that demand, and will rest satisfied with fifty thousand pound so ready are they to come, and aide this Kingdom against the Cavaliers and Papists. So that after the Covenant is sent back into Scotland, and the advance money agreed upon, we shall shortly see them in England.

Tuesday, September 21.

The last night there came a Messenger from his Excellencie the Parliaments Lord Generall, which, since the booty they got at *Cyrencester* in Glocestershire of four hundred men and horses, and store of provisions, marched from thence to *Hungerford* in Wildshire, from whence marching towards *Newbury* in Barkshire the Cavaliers and their Army encountred them on Munday last in the highway between those Townes, where some of the Cavaliers horse were defeated and slaine, amongst whom died the Marquisse of *Vivilles* Son, a Frenchman. On Tuesday last we heare not yet what was

done

done between the said Armies. But the said Messenger reporteth, that he saw both the Armies ranged in Batalia yesterday morning, upon a Heath between *Hungerford* and *Newbury*, and that he saw the Lord Generalls great Ordnance fired upon the Cavaliers, which made such lanes amongst them, that many of them fell to the ground, after which sight he came away about eight a clocke next morning, and got through the Cavaliers Army at *Newbury* by a pretty slight, and brought this newes of the engagement of both Armies to this City: Whereupon the Committee for the Militia of *London*, made an Order this morning, for the providing of Bisket, Cheese, and other food, to be sent with speed to the Lord Generals Army, lest they should want victuall, in regard that all those parts have been long harraled by the Cavaliers, and made barren of all provisions to sustaine the Army.

And this day another Messenger came from thence, as it was currantly reported this evening, who saith, that he was an eye-witnesse of all the battell yesterday, that the Lord Generalls Ordnance did great execution upon the enemy: That his horse being drawne up in the Front of his Army, after some slight skirmish lost their ground, whereupon they wheeled about and retreated to the Reare of the Army, which made his Excellencies Commanders line the Van of their foot with store of Pikes to keep off the enemies horse, who so bravely encountered the Cavaliers, that they beat them from the ground they had gained of their horse, and slew many of them. That the *London* Auxiliaries fired so fast and stoutly upon the enemy, as he never saw men do better, which valour of the foot, put such courage into their horse, that they were brought on againe, and then fiercely set upon the enemy and routed them, and beat them into the Towne of *Newbury*, and the said Messenger saith, that he saw them pursue the Cavaliers towards *Oxford* still fighting. The number of the slaine is so uncertaine of both sides, that I will not as yet undertake to numerate.

Friday, September 29.

We have had little news out of Lancashire this moneth, because the Roades thither are stopt, so that no Posts nor Carriers can passe. But the last actions they were upon lately, were the besieging of *Thurland* Castle, and *Latham* House; the Castle belonging to Sir *John Girlington*, who notwithstanding his former submission, was again run out into rebellion. The house appertaineth to the Earle of *Derby*, which the inhabitants of Lancashire desire to secure, lest it should hereafter prove a Receptacle for their enemies. In the siege of the Castle they had proceeded so far, as to draine the water out of the ditch, and undermine the walls thereof, since which, it is onely remoured

ted the Caſtle is taken, but we have no expreſſe certainty of it, yet in all probability the defendants durſt not ſtand out the ſpringing of the Mine. As for *Lathom* Houſe, we heare not yet whether it be yeelded or no, but expect full ſatisfaction by the next Letters from *Manchester*.

Yet out of thoſe parts a report is come of a fight, betweene the *Manchester* forces and Colonell *Huſtings*, at *Broughton*-Moore in Derbyſhire, who lay thereabouts with his Horſe, to intercept a Carrier which had layen long at *Derby* for want of a Convoy, and was so go into Lancaſhire with powder and match, which booty *Huſtings* longed after, as much wanting ſuch warlike implements, the Manchestrians having need of Ammunition alſo. For this prize both the Forces fell to it, where many were ſlaine on both ſides, (as the report yet goes) but the *Manchester* Forces at laſt prevailed, got the victory, and drove their enemies out of the field, whereby the Ammunition is gotten ſafe into *Manchester*. But the fuller certainty hereof, will, we hope, ſhortly appeare by Letters, either from *Manchester* or *Derby*.

Yeſterday in the evening, Sir *William Waller* went to *Windſor*, to begin his Expedition. For whoſe proſperous ſucceſſe, we make no doubt all good Proteſtants will pray heartily. And it is ſaid, that is Army is to meet him there this day, which according to the current report, conſiſteth of about five thouſand Foot, and betweene thirty and forty Troopes of Horſe. They had their advance money a day or two ago, which no doubt will encourage them to proceed roundly, and take opportunity by the fore-locke, if yeſterdayes news prove true, that the Cavaliers Army was as good as defeated at *Newbery*, ſo that they joyning with his Excellencies Army, may perhaps make *Oxford* tremble, and yeeld to ſome faire conditions.

Saturday, September 23.

It is very well knowne, that this laſt Summer, a Daniſh ſhip laden with Armes and Ammunition, was taken upon the Northerne Coaſts going to *Newcaſtle*, and was brought to *London*, where her lading hath been diſpoſed of for the benefit of this Kingdome; which, as it hath proved, was but a bait ſent by the King of Denmark, to make up his mouth upon our Merchant-adventurers, for he hath ſince ſeized upon a ſhip of theirs at *Luckſtadt*, going to *Hamburg* in Germany, where part of their company reſideth, which ſhip had Engliſh cloath in her, to the value of thirty thouſand pounds, which cloth he hath unladen, and intendeth to make ſale of it, for his ſhip of Armes that was ſeized here. And though the ſaid Company hath ſent unto him, for a releaſe of their goods, yet they can by no meanes obtaine it, and he hath anſwered them, that twenty ſuch ſhips cannot ſatisfie the loſſe of his ſhip of

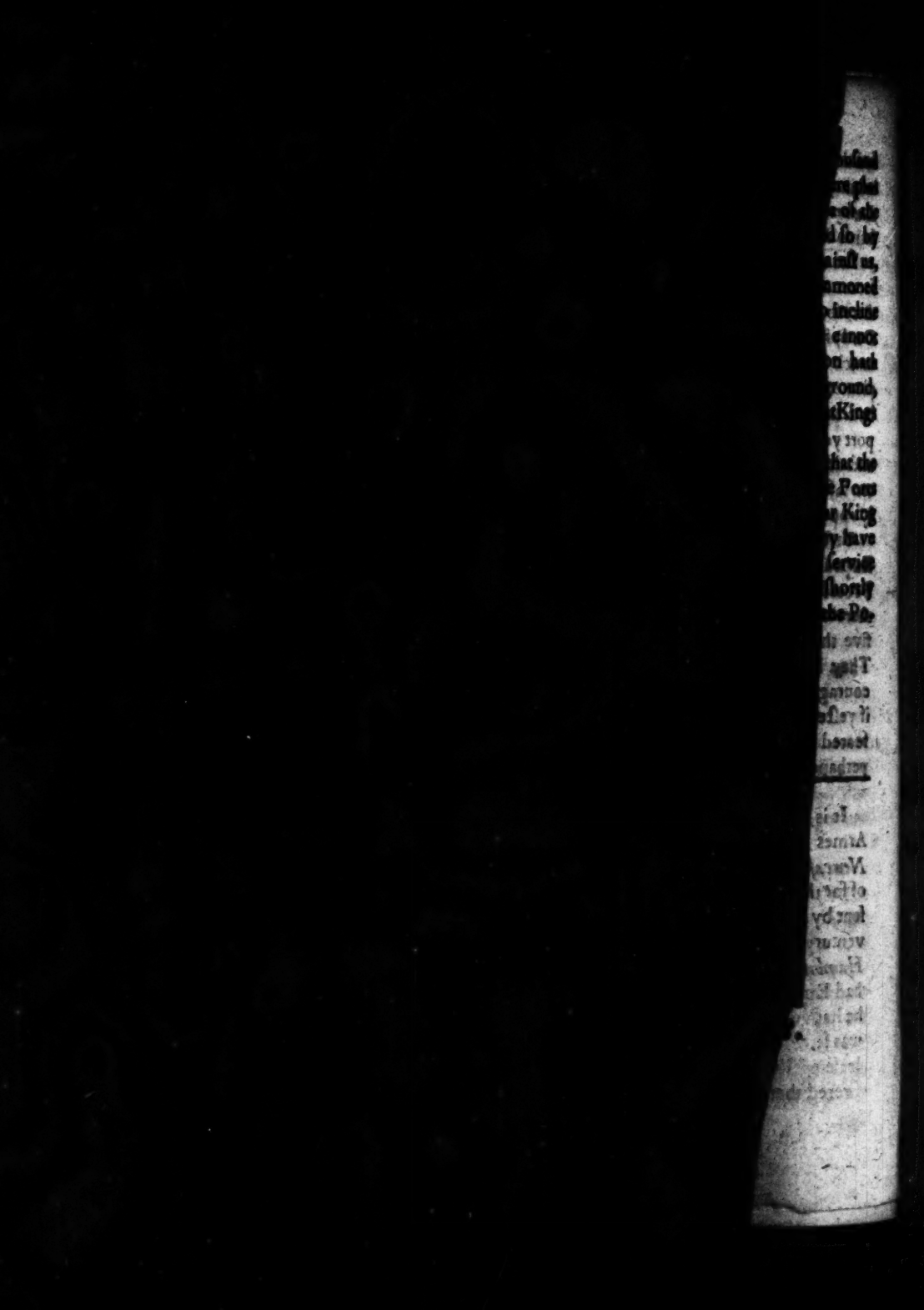
Armes

Armes, which to the uttermoſt cannot amount to the value of ten thouſand pounds. From whence all men may eaſily perceive, that this is a meere plot of that King and our Cavaliers, to make the Engliſh Nation fall foule on the Danes, and thereby to engage that Kingdome againſt England, and ſo by ſubtilty to bring the States of Denmark to condeſcend to war againſt us, which heretofore that King by open perſwaſions, when he had ſummoned them in a Parliament there, to that purpoſe, could not bring them to incline unto. But how the Merchant Adventurers will get their cloth again, cannot be conceived, unleſſe they and the Dutch joyne (which that Nation hath long wiſhed) to beat his Caſtles in the Sound, and at *Luckſtade* to the ground, which would make the aforeſaid plot fully to ſucceed according to that King's deſire.

Out of Flanders they write, That it is publiquely ſpoken there, that the Engliſh Papiſts and Fugitives in thoſe parts, have ſhips ready in the Ports there, to bring them over into England; as ſoone as they hears that our King hath gotten *London*, to have a ſhare in the pillage of the City, as they have been promiſed, in recompence of their diſburſements for the Kings ſervice here. And that the Papiſts offer to lay wagers there, that Maſſe will ſhortly be ſaid in all the principall Townes in England, ſo ſure they make of the Papiſh victory in this Kingdome.

This is Licenced, and Entered into the Hall Booke according to Order.

Printed by *G. Biſhop*, and *R. White*.



MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

The ſeven and thirtieth VVeeke.

SUNDAY. *September* 10.

WE muſt now tell the Reader that the Rebels who firſt begat theſe diſtractions are reſolved ſo to nouriſh them that they chooſe rather to let this Kingdome have a lingring then a ſudden deſtruction. For notwithſtanding that His Majeſty hath uſed all poſſible means both by Treaty and open battell to put a period to this rebellion, they ſtill decline both theſe waies to peace, which is moſt manifeſt in this buſineſſe of *Glouceſter*, where His Majeſty raiſed His ſiege on purpoſe to meete with the Rebels Army and fight with them, His Majeſty having been in purſuit of them now full ten dayes, and contrary to His firſt intention hath left the hils, and engaged himſelfe in the vale for that purpoſe, but on the contrary the Rebels ſtill avoid Him by the advantage of the Cloſe Country, skulking away (more like a theeſe then an open Rebell) through woods and encloſed grounds, reſolving (if poſſible) to ſteale privately away.

And conſidering their valour we cannot blame them, for the *Northampton* Committee, having lately ſent out ſome Troops of Rebells under the Command of the moſt valiant

Captaine *Lawſon* (who I feare will be famous to poſterity for a moſt matchleſſe coxcombe) theſe Rebells having pillaged many neare *Towceſter*, at laſt came to one Maſter *King*, who having formerly encounter'd with them when they came to plunder him) retired home being then in the field, which being diſcovered, the Rebels ſent a partee to apprehend him at his houſe in *Parke-lane*, which Maſter *King* perceiving, hee (being almoſt 80. yeares old) climbed up into a little Chamber where only with his fork in his hand he withſtands the Rebels, who being reſolved to take him, make up the ſtayres, ſtill crying, *If we let him eſcape, the Cavaliers will make ſongs of us, and the women will jeere us*. Hereupon they ſhot powder at him ſeverall times to affright him, & once a bullet to diſpatch him. This fight continued till Captain *Lawſon* himſelf advanced, & offered him quarter, but Maſter *King* refuſed it, ſtill replying *Truſt them and hang them*; hereupon they preſſed neerer, ſwearing they would have the old knave, but old Maſter *King* ſtill defends himſelfe with his forke, by the helpe of a Coffer that ſtood before him now thruſting at one, then another, and once at Generall *Lawſon* himſelfe, till a ſudden alarme was given by a falſe report, that the Kings forces were comming, which put this Captaine and his forces to a ſudden flight, leaving the old Gentleman behind the Cheſt; which hath given the Captaine an occaſion once more to ſay, *the Lord make me thankfull to my God for my behaving my ſelfe in the field.*

You heard laſt weeke what oppoſition had beene made to the *Scottiſh* Covenant, when it was preſſed ſo hardly in the *Lower Houſe*; and may now heare (according as was this day certified) that when the extirpation of *Epiſcopacy* was excepted againſt by ſome of the more moderate ſort, conſidering it was more ſuitable to the condition of this State, then the *Presbytery* was or could be; it was replied by Maſter *S^t. Johns* His Majeſties moſt excellent *Sollicitor*, that though *Epiſcopacy* were better, yet *Presbytery* being alſo good was to be preferred: not in it ſelfe, but with relation to the neceſſities of the Common-wealth, in regard the *Scots* would not otherwiſe be drawne to take their part; and that without the *Scots* and their preſent

preſent ayd, they were not able to ſubſiſt. Which thoughit was aſſented to on thoſe weighty reaſons, yet being it was carried in a thinne Houſe, containing not a *twentieth part* of the *Lords*, nor the ſixt part of the *Commons*; and neither ratified at all by the Kings conſent, nor countenanced by the generall ſuffrage of the Knights and Burgeſſes (who have votes in Parliament) the greater part of which by farre had no hand therein, as being driven from thence long ſince by threats and violence; it is conceived by wiſe and underſtanding men to be a very weake incouragement for the *Scots Adventurers*, to put themſelves upon the breach of the *Pacification*: whoſe comming into this Kingdom in an hoſtile manner, not being thereto authoriſed by an Act of Parliament, is a plaine and evident breach of peace betwixt the Nations, and clearly nullifies whatever they obtained with ſuch care and diligence in the former *Treaty*. A matter which the wiſer *Zelots* of that Nation will conſider of, before they put themſelves into open Warre, though poſſibly the neceſſitous rabble and ſome of the more furious *Reformers* may paſſe ſlightly over it. But how it will be ballanced there, the event muſt ſhew.

This day His Majeſty publiſhed in writing, ſigned with His Royall hand, His juſt acknowledgement and gracious acceptation of the ſignall ſervices done to His Crowne and Perſon by the *Corniſh*. In which His Majeſty declaring how "ſenſible "He was of the extraordinary merit of His County of *Corn-* "*wall*, in the defence of His Perſon, and the juſt Rights of His "Crowne, (and that too in a time when He could contribute ſo "little to His owne defence; and to their aſſiſtance, that all "the reward they could expect, was to incurre the dangerous "crime of loyalty;) as alſo of thoſe wonderfull ſucceſſes (with "which it pleaſed Almighty God to bleſſe that loyalty, in de- "ſpight of all humane probability, and moſt imaginable diſad- "vantages to the contrary;) declares and ſignifieth, that as "He cannot be forgetfull of ſo great deſerts, ſo could He not "but deſire to publiſh and perpetuate to all time the memo- "ry of thoſe their merits, and of His gracious acceptance of "them; and to that end did thereby render His Royall thanks

"unto them in the moſt publique and laſting manner that He "could deviſe, commanding Copies of the ſame to be printed "and publiſhed, to be read in every Church and Chappell of "the County, and there to be preſerved for ever upon good re-"cord, that ſo as long as the Hiſtory of this State continueth, "the memory of their merits in the preſent action, may be deri-"ved unto poſterity: A gracious and moſt Princely Act, and ſuch as doth not more conduce to the praiſe and honour of them who do receive this teſtimony, then of him that gave it.

MONDAY, *Septemb.* 11.

It was advertiſed from *London*, that though Sir *Iohn Hotham* had ſo farre complyed with the leading Members of both houſes, as to cleare Maſter *Pym* and others at the Barre in the *Lower Houſe*, from tranſporting the Treaſure of the Kingdome into forreigne parts, or inverting the ſame to their owne uſe, wherewith before he had accuſed them; yet he and his ſonne both (as it is generally given out) are marked for triall and deſtruction; which made the vertuous old man confeſſe ingenuouſly (and 'twas the firſt piece of ingenuity he hath ſhewed of late) that *if he had yielded the like obedience to God, as he had done to their commands, he had never come unto theſe troubles.* As for his ſonne, he hath ſo much incenſed that diſtempered Faction, by charging no worſe men then three of the *Cloſe Committee*, (whom though he ſpare to name, yet the Lord *Say*, Sir *Henry Vane* the younger, and Maſter *Pym*, are generally conceived to be the men) of inexcuſable negligence at the leaſt, if not of evident infidelity in the *Holy Cauſe*; that he hath little hope to eſcape the danger. And it was alſo certified from thence by a right good hand, that on occaſion of a motion made by Sir *Iohn Hotham*, about having his wife, children, and ſo much of his perſonall eſtate as had ſcaped their fingers to be brought from *Hull*: the *Speaker* inconſiderately blurted out (the thing being utterly unknowne to the houſe before) that the Lord *Fairefax* had ſent word how he was forced to quit *Beverley* to the Earle of *Newcaſtle*, and retire to *Hull*, where he

he was very closely besieged by the Kings Forces, and in great distresse, having neither money to pay his souldiers, nor meat to feed them; there being in the Towne 1000 horse, and as many foote, which he did very heartily wish might otherwise be disposed of for the service of the Common-wealth, as being not onely of no use to him, as his case then stood, but (in relation to his wants) a great great charge and burden.

It was advertised from thence also, that the designe of *Sir William Wallers* going towards the *West*, was quite laid aside; the Earle of *Essex* having twice sent for him to come downe towards *Glouceſter* to serve him in the nature of a *Reserve*: and that *Sir William* is preparing with all care that may be, but men come in very slowly to him. For notwithstanding their great promises of raising him an Army of 20000 men, when he first came thither, either the City is so drained of men by the late presses and supplies, or else their courages are cooler now towards Winter then they were before: so that *Sir William* waiting 3 daies together in the *Artillery garden*, there came not in 150 men to list themselves under his command. Which as it occasioned Master *Case* to tell the people in the Pulpit, how much they had abused that noble Gentleman, saying, *that they had given it out, before he had his Commission, they would all goe out with him as one man, but now that he was ready for them, not one man came to him: so that he was like a Coach without wheeles:* so it necessitated those of the *Close Committee* to provide otherwise for his re-inforcing, and to appoint foure Regiments of the Auxiliaries and *Trained* bands of the City to make up his Army, which is conceived will come unto the number of 5000 men; yet so that they must serve onely under their owne Cammanders, and be recalled whensoever the *Committee* for the *Militia* of *London* shall thinke fit to have it so, which is a shrewd restraint of his large *Commission*. And it was further signified in the said letters, that there is a resolution taken up by some head-strong Citizens, to put the City under the command of Master *Martyn* (who for his Loyalty and Vertues hath been almost two *weekes* a prisoner) whose desperate ingagement in the Cause they relie more on, then in his judge-

ment to conduct it in caſe his *Excellency* ſhould faile before thoſe new forces come unto him.

TUESDAY. *Sept.* 12.

How it fared with Sir *Edw. Baynton*, (being apprehended in the Iſle of *Wight*, and ſent priſoner unto *London*) you were told laſt weeke. For brought before the rulers of the houſe of *Commons* (as was this day certified) it proved that his originall ſin was, that he had preſumed to ſcandalize the ſacred perſon of Mr *Pym* (a crime no leſſe then *Treaſon* now in *London*) traducing him *as Acceſſary to the loſſe in the North and Weſt*. To which great charge, when he returned an Anſwer of ſuch dangerous nature, as rather ſeem'd to juſtifie then excuſe his words and that they ſaw no ſignes of humiliation, he was committed to the Tower, till he ſhould give ſufficient ſatisfaction to offended *Pym*: but on the interceſſion of his ſonne (a pretty zealous red-headed young Gentleman, and one of the members of that Houſe) made with ſighs and teares, he was neither *voted* to be put out of the houſe, nor brought unto the *Barre*, as the fault deſerved. And this was thought to be a very gentle puniſhment for a crime ſo *Capitall*, and well may be ſo thought if it goe no further, conſidering with what barbarous inhumanity they have proceeded againſt others of their beſt deſervers: And it was alſo ſignified that Juſtice *Berkeley*, whom they had accuſed of high Treaſon formerly) was now come ſo freſh into their hate, that they went on to cenſure him upon ſaturday laſt, condemning him to a fine of twenty thouſand pound, to be uncapeable of dignity and Office in the Common-wealth, and to be impriſoned during pleaſure. By which it ſeemes they keepe themſelves ſtill in their former method, which is to accuſe a man for *treaſon*, and puniſh him for *miſdemeanours*.

It had beene ſignified by letters bearing date upon friday laſt, that the Lady *Aubigny* being weary of her long reſtraint, and fearing what might be the conſequent of that lingring cruelty, petitioned her perſecutors for her enlargement: but found ſo little reſpect ſhewne upon that petition, that on the contrary, it

was

was ordered that ſhe ſhould be further examined, and then her buſineſſe ſhould be taken into conſideration. Finding by this how little ſhe was like to prevaile among them by *petitioning*, ſhe reſolved to trie another courſe (the danger ſhe was now in prompting her to the beſt meanes for her owne ſecurity) in which ſhe ſped ſo anſwerably to her owne deſires, that ſhe eſcaped their priſon, and paſſed through their guards, and came this daie to *Oxford* (where ſhe now remaines) to the great joy of all that know her.

This daie alſo came out a printed paper containing the agreement of the Major, Aldermen, and inhabitants of the towne of *Tenby*, an haven-Towne in *Pembrooke-ſhire* not farre from *Milford*: in which they doe declare and promiſe, that *they will be alwayes obedient to the Kings commands, ſerve him both with their lives and fortunes, aſſiſt him againſt all Rebels and Rebellions, ſubmit unto his Majeſties authoritie now placed in the Earl of* Carberie, *the Lord Lieutenant of thoſe Counties and heartily contribute towards his Majeſties ſervice to their beſt abilities: and further, that, they will not receive into their towne any garriſon, force, or perſon whatſoever, under the name of the forces of the King and Parliament; but on the contrary, that they would dutifully receive ſuch armed forces as the ſaid Lord Lieutenant ſhould ſend thither to preſerve the ſame for the uſe and ſervice of his Majeſtie.* And to oblige themſelves to performe this promiſe, they cauſed the ſame to be drawne up in forme of a publike inſtrument, to which they ſet their common Seale and ſubſcribed their names, upon the 30. day of *Auguſt* 1643. A ſtrong aſſurance of their loyaltie and good affections to his Majeſtie; a notable example of obedience, to other places of importance throughout the Kingdome: which if well followed by them (as God grant it may) would quickly put an end to our preſent miſeries.

WEDNESDAY. *Sept.* 13.

This day there came to towne another *Ordinance* for levieing of monies by way of *Exciſe* or new-*impoſt*, pretended to be altered only in the *Rates*, which were ſet before, and now muſt

muſt be believed to be made more eaſie to the Subject then before it was. But the truth is, that finding how tamely that patient beaſt the Citie hath yeelded unto all theſe inſufferable preſſures they have layed upon it; and by the ready bringing in of the 50. Subſidies, that every thing will paſſe which they offer to them; though they have altered the firſt *Rates* in ſome particulars, and made them *lower* than before. yet they are but few that are ſo altered; the *Rates* in many things being raiſed to an higher value (as 20 s: in each Tun of Wine) then before they were, and in the reſt reduced to a greater certainty. And on the other ſide they have adventured (according to the *Item* given by *Pym* to Sir *John Hotham* of *uſing the people to it by little & little*) to lay the like *exciſe* upon *ſtrong waters*, *medicinall drugs*, *Haberdaſherie ware*, *Vpholſtery ware*, *Salt*, *Sallets*, *Sope*, all ſorts of *woollen cloth*, *Paper*, *Skins*, and *Glaſſes* (all which they had the modeſtie to pretermit in the former *Ordinance*) in which they take ſpeciall care that the *Retayler* ſhall repay himſelfe ſufficiently on his friends and Cuſtomers. In which it is to be obſerved, that though this miſerable burden be impoſed on the Citie firſt (according as they have proceeded in all other taxes) yet tis intended to be laid on all places elſe: and to that end it is appointed that the like *office* of *Exciſe* or *new-impoſt* (the like to that which is to be ſet up in *London*) *ſhall be erected in all the Counties of* England, *and Dominion of* Wales, *and in all ſuch Cities and places thereof, as the Commiſſioners ſhall thinke fit to erect them in.* So that the Subject may perceive, if wilfully he be not blind to his owne deſtruction, that he is evidently reduced at laſt to that poore condition, which the *French* Peſant, and the *Florentine* Vaſſall have ſo long groaned under, with a bare feare whereof (under his Majeſties moſt gracious government) ſo many of them have beene frighted out of their allegeance. And take they heed the fifty ſubſidies fall not on them alſo, when they looke not for it.

And the *Members* may well think to tax all the world, when *Murford* the pretended Governour of *Southampton* (9 of whoſe profeſſion make one man) hath power to fine that Towne as ſeemeth beſt to his *Greatneſſe*. For (as by letters from

from *Winchester* we were this day certified) Colonel *Morley* the *Suſſex* Rebell, having at *Ringwood* ſurprized two or three ſtragling Souldiers of His Majeſties Forces, and brought them into *Southampton*, was as a gratefull welcome entertained with a Banquet in the Councell-houſe of the Towne by that imperial Seamſtreſſe Miſtris *Murford*, and after dinner was created Burgeſſe of *Southampton* by *Murford* himſelfe. But the poore Townſmen payd for all; it ſo pleaſing this mighty Governour, that he Aſſeſſed the Town to 650 *l.* which they were forced to pay ſuddenly to avoyd Plundering, which he threatned, eſpecially the old Major who was conſtrained to ranſome his goods with 40 *l.* And in the ſame Letters it was further ſignified, that this infamous Governour pul'd down the Picture of Queene *Elizabeth* from over the North gate of that Towne (called the *Bar-gate*) ſaying, that *that Queene was the occaſion of all theſe Troubles, for if ſhee had made a thorow Reformation, all this fighting would have beene ſpared.* But if nothing but Religion had ſtirr'd this good mans ſpirit, he might ſtill have governed the Sheares and Thimble and let Corporations alone.

Thurſday, Septemb. 14.

It was advertiſed this day from *London*, that the Earle of *Warwicke* had ſent Letters of complaint to his friends and factors in the Houſes, declaring that he was in ſuch diſtreſſe for want of victuals, that his *Mariners* (never true watermen till now) had dranke nothing but water in foure dayes: and after that, another letter which came unto the Houſes upon Monday laſt, complaining that they are ſo inſolent that he cannot rule them, and that if preſent monies be not ſent them in, they will carry the Ships unto the King. And it was certified withall, that for feare the poore people in the City of *London* ſhould grow as inſolent and untractable for want of fuell in the *winter*, as the *Mariners* for want of money in the *Summer*: it was propoſed by Maſter *Strode*, that all the under-woods in his Majeſties Parkes, and other places neere the City, ſhould be cut

down, and equally diſtributed among them to ſupply that want: which was preſently referred to a *Committee*, ſo as now they are peremptorily reſolved to make his Majeſty *the moſt glorious Prince in Chriſtendome*. A bleſſing on their hearts for their good intentions.

It was advertiſed this day alſo, that ſome Commiſſioners were come from *Scotland* to treat with their deare Brethren in the two pretended *Houſes* about the *Covenant*, and other neceſſary preparatories which might conduce to their incouragement in ſo good a worke, as ayding a rebellious people againſt their Soveraigne: and that the *Lords* for their parts had appoynted the Lords, *Say* and *Howard*, to negotiate with them; but who the Commons had appoynted was not yet declared. And it was ſignified withal, that there was like to be ſome differences amongſt them, which began to ſhew themſelves already: the *Scots* demanding all *Arrearas* paſt, and ready mony for the preſent raiſing of theſe ſo much deſired Forces, which the *Houſes* are not able to performe, as the caſe now ſtands; and on the other ſide, the *Agents* for the Houſes requiring that they may have freedome to appoynt a *Miniſter* of their owne to ſurvey their *Muſters*, and not to truſt to their relations altogether, which doth as little pleaſe the *Scots*. What will enſue on theſe debates we ſhall know hereafter.

We told you even now, how chearfully *Tenby* in *Pembrokeſhire* received the Noble Earle of *Carbery* (His Majeſties Lieutenant Generall for the Counties of *Pembrooke*, *Carmarthen*, and *Cardigan*) for which their loyalty 8 Ships preſently rode before the Towne, and made at leaſt 100 ſhot againſt the Inhabitants, but one of the Haven Canon ſhot one of the beſt Ships of the 8. through and through, and ſo ſet the reſt a packing, whereby the good people of *Tenby* received no prejudice. The deſigne was likewiſe to have beſieged *Tenby* by land with Forces from *Pembrooke* Towne, but the Beacons being fired (the good honeſt old way in time of Rebellion) *Carmarthenſhire* and many in *Pembrookeſhire* aroſe heartily to joyne with this noble Earl, whereby (as the Letter ſaies) *Tenby* was *ſeized with thunder and lightning in deſpight of all the* Pembrokian *Rebels*,

Rebels. And afterwards the Gentry freely ſubſcribed 2000*l*. to be delivered within ten daies to their Lord Lieuten ant to tender to his Majeſty, as a teſtimony of the Loyalty and obedience of the County of *Pembroke*, and the Towne and County of *Haverfordweſt*.

It had beene ſignified by Letters dated upon Monday morning, that all the *Water-men* which ply upon the *Thames* were that day appoynted to make a Muſter of themſelves in *Tuthill* Fields: and 'twas conceived that many of them would be Preſſed, and the reſt forced to be contributarie towards the maintenance of the Warres. And it was certified this day, that there appeared at the time and place appoynted to the number of 6000 of them: and that they were at firſt perſwaded in as fair termes as might be, to Liſt themſelves under that noble gentleman Sir *William VValler* (for they reſolved to keep the *Trained-Bands* and *Auxiliaries* for the defence of the City if they could poſſibly make him up an Army any other way.) To which when anſwer was returned, that if any Sea-ſervice was to be done (which they knew the ſeaſon was not fit for) they were ready for it; but for theſe Land-fights they were neither fit nor proper for them; and that the *Commiſſer* thereupon began to uſe more ſevere language, threatning to Preſſe ſome, and to puniſh others: The *VVater-men* cryed out with a diſmall clamour, *one and all, one and all*; and ſo went their wayes; none of our *New Maſters* being ſo courageous as either to follow and ſend after them, leſt the Water-men ſhould have uſed their *Oares* and *Stretchers* for preſent Land-ſervice contrary to their primitive inſtitution.

Friday Septemb. 15.

It was certified this day, that the loyall *Welchmen* had raiſed a ſtrength of 500 Horſe, as many Dragoons, and 700 Foot, wherewith they went to ayde His Majeſty, intending to have gone directly to His Majeſties Army. But hearing that His Majeſties Army was ſo great already, that it needed no acceſſion of a further ſtrength; and that the Earle of *Eſſex* with his Army of *Rebels* began to caſt an eye towards *VVorceſter*; they went all thither: and there abide in expectation of his comming if he dare approach them.

It was advertiſed from *Norfolke*, that *Lyn* doth ſtill hold out againſt the Earle of *Mancheſter*, and hath endured 300 great ſhot ſince the ſiege began without any viſible hurt done to it: and that although the Rebels doe continually ply them with Alarmes, and batteries from the Towne of *Old-Lyn*, which they gained at firſt, yet is the place ſo naturally ſtrong, and ſo well fortified by art, that they are not very forward to aſſault it. And there goes a fame that the Earle of *Mancheſter* was comming towards *London*, however his Lordſhip will be quickly forced to deſert the action, the generality of the Towne being ſtout and reſolute, and the Countrey very well affected to his ſacred Majeſty.

It was advertiſed from the Weſt, that according to the articles before agreed on, the City of *Exceter* was delivered to His Majeſty, & ſuch of the Officers and other Souldiers as had no mind to liſt themſelves in his Majeſties ſervice were diſmiſſed in ſafety, as by the capitulations was agreed upon, and that the Earle of *Stamford* went forth amongſt them towards *Windſore*. By which wee muſt correct a paſſage in the former Weeke, where it is ſaid (according as was then reported) that not daring to relie on the ſaid Agreement, hee had conveyed himſelfe away in ſome private diſguiſe.

The Reader may perhaps expect in ſo long a time to heare ſome tidings from the Army in the Vale of *Glouceſter*, concerning which he may pleaſe to know, that ſince the Rebels came downe the *Hils*, they have kept themſelves within the faſtneſſe and incloſures of the lower grounds, lying along the *Severne* banke, not farre from *Tewkesbury*, and will by no means be drawne to fight, although continually provoked in their very Quarters. And when they chance to fall into ſuch an exigent, that they muſt either fight or flye (as in the ſending out of *Scouts* and *Parties*, it hath often hapned) they ſeldome ſtand a charge, or look their enemies in the face, but turn their backs, and flye directly to their fellowes. Particularly it was this day certified that Prince *Rupert* hearing that a conſiderable partie of them were quartered at a place called *Oxinton*, drew out a ſtrength of Horſe upon Thurſday night, and went

to

to find them in their Quarters, and being come somewhat neere the place, sent out one M. *Fitz-Williams* with 30 horse to make discoverie of their posture, & return word againe in what case he found them. The Gentleman comming so neer as he might discern them, contrary to his expectation found thē all ready armed and mounted (order being newly come from the Earle of *Essex*, that they should presently repair unto him) and which was worse then that a great ditch between them, so that hee could not charge them in the Reare; which on his first discoverie he had meant to doe. But casually looking round about him, he could discerne some other of the Rebels crosse the ditch unto their Fellowes, a good distance off, which made him wheel a little to obtaine that passage, which having gained without resistance, he caused his men to discharge all at once upon them in the Reare with such noyse and clamour, that the affrighted Rebels (though five Troopes of Horse) betooke themselves to their heeles in a great confusion, leaving 25 of their company, Prisoners, 14 dead behind them, and 50 of their Horses to be led away, in token of their shamefull cowardise. These Rebellious Troops (which durst not stand to fight with 30 honest men) were *Ramseyes* owne Regiment Lieutenant Generall of their Horse.

And it seemes his Excellency had commanded them to be ready mounted, as one that had speciall businesse to be suddenly put in practice, for that very night he stole away from his close Quarters, where he had lyen so long, that his Army was almost starved for want of victuals, neither durst he draw forth, lest thereby he should be condemned to fight, which he laboured to avoid as much as his present famine. And therefore in the dead of night he crept privately away, as one that was in great danger to be undone: for the truth is, never Army marched with so great haste, disorder and feare, as if every man in his Army had run a race with his fellow, no drum beating, nor Trumpet sounding. And this feare and haste brought him to *Cyrencester* in lesse then a day, which is above 18 long miles, where they hapned upon a chance by running (as *Bessus* did at his desperate Redemption) upon some Troopes of two new

unarmed Regiments that were raiſing for his Majeſties ſervice under Sir *Nich. Criſp* and Maſter *Spencer*, which Troopes were come into *Cyrencester* but few houres before, not imagining his Excellency had bin ſo flight a fugitive as to have run ſo many miles in a piece of a night, by which meanes moſt of thoſe which were taken there were found in their beds as little dreaming of his Excellence, as he did of them, who ſtil looked behind him, & had ſmall ſuſpition of a booty before him.

Saturday. September 16,

You may remember that heretofore we told you how courageouſly a Captain of one of the King of *Denmarks* ſhips carried himſelfe before the pretended Houſes, when lately the Earle of *Warwick* had ſiez'd on his Ship laden with Armes, telling them that if they detained his Ship, the King his Maſter would vindicate his cauſe. And by an Expreſſe from *Hamburg*, dated *Septem.* 1. We were this day certified that upon *Newes arrived at* Gluckſtadt, *that the Parliaments ſhips* (*as they tearme themſelves*) *had ſiezed on a ſhip of the King of Denmarks, laden with Armes, and that the ſaid Ship was brought up to London, and there unladen for the uſe of the two Houſes. The Governour of* Gluckſtadt *Count* Sents *made ſtay of ſome of the Engliſh Companies Cloth-ſhips, before the King of* Denmarks *comming thither: And at his arrivall there the laſt weeke, the King not onely confirmed the ſtay and arreſt of theſe Ships, but alſo was ſo much incenſed at the indignity and affront done him, and his People by them at* London, *that he cauſed the whole lading of the ſaid Ships to be taken forth at* Gluckſtadt, *and impriſoned thoſe that were ſent downe from the Company there to ſolicite the releaſe of their ſaid Ships and Goods. This King hath alſo given order and command into the* Sound *and* Norway *to ſieze all Ships and goods belonging to* London, *which ſhall paſſe by his Dominions, and will keepe them all untill he receive full ſatisfaction for the great affront done him by the Houſes.* And now you muſt expect that the Members will Vote, that what they did was in defence of the King of *Denmarkes* Crown & dignity, or elſe that he hath encroached on the liberties of the ſubject: but the rebels, in my opinion, have reaſon to

rejoyce

rejoyce, for by this staying the *London* ships at *Denmarke*, the Cavaliers will want cordage when they should chiefly use it in the service of the State.

You heard before to extremities the the *Rebels* were reduced in *Hul*, and how heartily it was wished by the Lord *Fairfax*, that the 200. Horse and Foot which he had there were disposed of else-where, where they might doe some better service to the Common-wealth: money and meale beginning to be things unknowne amongst them. And it was certified this day, that his Lordship had been lately eased of a great part of his care; and had not above halfe so many to provide for, as he had before. For whereas the Souldiers found their provisions scarce, and that a great part of the *Townsmen* were not to be *confided* in, as they had beene formerly. One thousand of the two resolved to sally out upon his Majesties Forces, and accordingly 500 horse, and as many foot fell upon Sir *Marmaduke Langdales* quarters, which were next to the Towne, hoping to have surprised him, but hee (being alwayes very vigilant) was quickly ready, and though hee had no foot there, and his horse were farre lesse then the Rebels, yet hee resolved to charge them, and did it so gallantly, that he presently made them wheele, and pursued his charge close till hee totally routed their horse, killing and taking many of them, and after fell upon their body of foot, whom he entirely cut off and tooke prisoners, (the very foot he tooke and killed being above 400) Sir *Marmaduke* himselfe shewing much personall valour, charging bravely in the head of his Troops, and encountring with him who led up all these Rebels, who though Sir *Marmaduke* discharged his pistoll, & missed him, yet was he shot through the head by one of Sir *Marm*: Officers. Now although there were but two men of the Kings forces shot, and another hurt with a sword, and although Sir *Marmaduke* slew and tooke so many that hee left but few Rebels to run home and tell the newes, yet have the pretty youthes at *London* that rare impudence to print this week to the world, that *the Garrison at Hul killed most of Sir* Marmaduke Langdales *Regiment, taking prisoner and pillaging Sir* Marmaduke *himselfe*. God grant the Brethren

thren but one ſuch another victory, and then their lyes muſt be quartered in the South, for you'll ſcarce find a Rebell in the North whereon to bottome any new invention.

And for the reſt of their printed conceits this week, they are moſt of them (thanks be to God) againſt *Mercurius Aulicus* himſelfe, who aſſures them they ſhall lye, raile, and forge againſt him for ever, and never receive one ſyllable of anſwer provided they ſlander no body elſe. But theſe *tender conſciences* will not do ſo, for this week they ſay, 1 That the *Ladies of Honour are Ladies of vanity*) even ſo ſaid my Lady *Waller* in her laſt Sermon) 2 They ſay, that *ſome chiefe Members are ſlandered for purpoſing to bring in Brownisme.* (Truly it is a ſlander, for they have brought it in already) 3. That *the Earle of VVarwicke tooke 6. of the Kings ſhips from Sir* Iohn Pennington (How did he take them, in his hand, or in his mouth? 4. That *a City Marſhal tooke divers popiſh pictures from a Prieſt in Newgate* (the pictures were all in a bag, for he took only 7l. in ready money) 5. That *Prince* Maurice *has ſouldiers run daily away from the ſiege at* Exeter, *and will ere long have the rot* (Ten thouſand voted lyes cannot regaine *Exeeter* from the Prince) 6. That *the Garriſon of* Northampton *routed* 300. *of the Kings Forces, tooke* 34. *priſoners*, whereof 2. were Captaines (Captaine *Lawſon* tooke them with Maſter *Kings* forke) 7. That *the Cavaliers at* Briſtoll *made a religious perſon ride through the City on an Aſſe* (He ſhould have gone on foot) 8. That *the Cavaliers when they ſaw that man ride cryed out*, This is the Roundhead's God, (*and this* ſaith *Civicus*) *will bee proved by oath* (ſo one depoſed before the Councell in *Ireland*, that he ſaw the Earle of *Eſſex* take poſſeſſion of *Oxford*) 9. *That the truly valiant Sir* William Brereton *tooke* Eccleſhall *Caſtle from the Cavaliers.* (Hee bought it valiantly for 200*l.*) 10 That *upon his Excellencies approach to* Glouceſter, *the King went over Severn to* Briſtoll (then why makes his Excellency ſuch mighty haſte towards *London*? 11. That *the Earle of* Eſſex *had an intent to have ſurpriſed Prince* CHARLES, *and the Duke of* Yorke (Hee ſhould have asked the Kings leave firſt) Laſtly, That 500. *of the London VVatermen liſted themſelves on Munday laſt under Sir VVilliam VValler*: You may bee bold with the Watermen you were never borne to be drowned.

FINIS.

Numb. 5.

Mercurius Britanicus:

Communicating the affaires of great

BRITAINE.

For the better Information of the People.

From *Tuesday* the 19. of *Sept.* to *Tuesday* the 26. of *Sept.* 1643.

MAster *Aulicus*, or the News from *Oxford*, was very coole this week, but we charged him so hotly in the late skirmishes, that his ammunition, *viz.* his wit is quite spent, and he hath scarce another charge of jests left in his Flaske, *viz.* his Diurnall.

He tells us in his last page, for he hath turned his back on us, so I begin there, that he will not answer a word or syllable: Oh what sad news will here be for the Stationers, that *Mercurius Aulicus* lies speechlesse at *Oxford*; Why, Master *Aulicus*, not one lie, nor one jest more, for the good of the Common-wealth? He sayes he is resolved, though we raile and lie for ever against him.

Master *Aulicus* we raile not like you, you raile in Churches, I mean, you rail in Altars at *Oxford*, nor do we lie like you, you lie in two large sheets of paper, you are his Majesties Liar in chiefe.

He tells us his Majesties Army was in pursuit of ours full ten dayes, and hath left the hills, and engaged himselfe in the vale.

Oh monstrous pursuit! Call you going contrary way a pursuit, you might have stayed in your Leaguer for us, but it was safer pursuing us as you did, that is, going out of the way to seek a Battell; but have you not brought his Majestie think you to a fine passe, to bring him from the hills to the vale, indeed you have brought him low enough in conscience.

He tells us of our Paſſages in the Houſe, and how hardly the Covenant went on, eſpecially the Clauſe of extirpation of *Epiſcopacie*, and how our *Moderate men* oppoſed.

Maſter *Aulicus* I ſee you heare news out of the Houſe ſtill, I ſuppoſe thoſe you call *Moderate men*, are your *Moderate intelligencers*, ſuch as are made of pure *Holland*; Oh theſe *Moderate men* are of a fine temper, for you at *Oxford*. But I had rather call them *Borderers*, for I am ſure they ſtand in the way betwixt Scotland and England, but Maſter *Aulicus* you miſtake groſly, I think theſe delayes and debates were but State pawſes, and Argumentations; and for *Epiſcopacie*, I can tell you it is lying on the *Death-bed*; it were good your *Prelates* at *Oxford* would go to *prayer* for it, and it is thought not a prayer now is able to *recover it*, unleſſe it be that in the Service-Booke, *Almighty, &c. Which onely worke'ſt great marvells, ſend downe upon our Biſhops and Curates, &c.* Indeed it is a great marvell to ſee a good Biſhop.

He tells us in particular, what Maſter *Speaker* ſaid in the Houſe concerning *Hull*, what Maſter *Solicitor* ſaid concerning the Covenant, what Maſter *Strode* ſaid concerning the cutting of Under-woods.

Maſter *Aulicus* nothing of this appeares in the Clerkes Booke, as I am informed (they are cleare) it muſt come from ſome *Moderate-Member*: This Character of him, that he is no good *friend* of Maſter *Sollicitors* (for he informs againſt him every week) I promiſed to name him laſt week, I wil ſpare him this once, unles the *Number-rol* decipher the perſon.

He tels us of the Declaration ſigned by his Majeſties owne hand, and publiſhed, being a famous acknowledgement to Cornewall for their late great ſervices and gifts.

I muſt tell you, for his Majeſties hand, we know who holds the pen, and can write *C. R.* witneſſe Captaine *Leg*, that carried the paper ſubſcribed *C. R.* to bring up the Northerne army againſt the Parliament; *C. R.* to the Warrant to tranſport Secretary *Windebanke*, mentioned in *Romes Maſter-Piece*, and then ſufficiently diſcovered to his Majeſtie, and the Biſhop of *Canterbury*, to be the little *Pander* for the *Whore* of *Rome*; *C. R.* to the Warrant to tranſport the Lord *Digby* after he was accuſed of high Treaſon by both Houſes of Parliament; *C. R.* to the Warrant to tranſport *Hen. Jermaine* poſt beyond Sea, that day he was accuſed, (I can tell who ſtaid not long after him) *C. R.* to the Commiſſion to put in execution *Tompkins* his Deſigne to deſtroy the Parliament and City; *C. R.* to the Propoſition to the Scots of five Northerne Coun-

ties

ties to turn againſt the Parliament; *C. R.* to the Commiſſion, to agree upon a Ceſſation of armes with the barbarous Rebells in Ireland; *C. R.* vouched in a Letter of thankes to the Rebells in Ireland, ſent by *Taffe* and *Dillon*, witneſſe Major *Jepſon* that ſaw it, and complained thereof at *Oxford*, but no redreſſe; and twenty more of like nature, if need be, but there is one above all theſe, of which in due time.

He tells us againe a thin Houſe, not a twentieth part of the Lords, nor the ſixth part of the Commons left; divide eighty Lords into twenty parts, and foure hundred Commons into ſix parts, then try if by Maſter *Aulicus Arithmetick* eighteene be the twentieth part of eighty, or a hundred ſixty one the ſixth part of foure hundred, beſides many of the Commons abſent in ſervice of Parliament, but we are weekly verſt in his lying *Arithmetick*.

He ſaith if the Scots come into England, they ſhall *breake* the Articles of *Pacification* betwixt the two Kingdomes, and ſo may forfeit all their former acts of Grace and Priviledges.

Maſter *Aulicus*, I thinke the Lord *Digby* whiſpered you now in the eare, this ſavours of his Councell, at Councell Table, for I can tell you, it is as rare a piece of miſchiefe, as any they can have there, for if you could caſt in ſuch a *State-Scruple* into Scotland, it would do you good ſervice; it ſeems you are Brewing and Tunning up ſome ſuch buſineſſe, but Maſter *Aulicus* the Scots are a wiſe Nation and know their friends and enemies, they have been here before and were called Traitors and Rebells too, but if you will do any good, you muſt get a new name, and a new prayer, for the laſt that your Biſhops made againſt them did not halfe thrive.

He tells us of my Lord *Fairfaxes* cloſely beſieging at *Hull*, of the ſending away his horſe for want of proviſion; of Sir *William Waller's* ſlow and ſmall recrute: of Maſter *Martins* intended Generall of the Cuy Forces.

For the Lord *Fairfax* he is indeed diſpoſing ſome horſe into Lincolnſhire, but it is for the better advancement of the ſervice, which is like to prove as conſiderable as any Army in the Kingdom the Lord of *Manchester*, Colonell *Cromwell*, Lord *Willoughby*, and ſon to the Lord *Fairfax* with his horſes make up a gallant Army both for the cleering the County of *Lincolne*, and advancing into the Weſt of Yorkeſhire where the Lancaſhire forces meet them, theſe will put your Newcaſtle-Marquiſſe to his ſhifts, and to his Arithmaticke, how to divide his Army

betwixt England and Scotland; *Newcastle* is now a Marquisse, Oh to see what a horrible title man may get by being Generall to a Popish Army.

For Master *Martin* I shall not need to answer, he is able to cast a Granado of his own wit, into your Diutnall, will fire it to ashes.

For Sir *William Waller's* slow recruite, leer a while longer, if he come not so soone to *Oxford* as you thinke, it is in mercy; make a good use of it, repent, and thanke him.

He tells us of Sir *Edward Baynton's* faire usage for his offence, and Judge *Berkleys* easie judgement, being punished for misdemeanor, and guilty of Treason.

What Master *Aulicus* are you angry that we are more mercifull then you at *Oxford*?

He tells us of our office of Excise, and of the cruelty of this imposition, of some differenees, betwixt the Scotch Commissioners and ours.

I see you would faine have us in pieces, both with the City and Scots; I thinke you hope at length to lie us into some differences, if you cannot come honestlier to it, I hope we shall be surelier tied and Cemented then so, we had need binde up our selves as fast as we are able, for you have a company at *Oxford* will cut our coards if they can, for they are as good at breaking of Lawes as houses.

He tells us my Lord of *Mancheſter* must forsake *Lyn*, and heares say that he is on his march to *London*.

No Master *Aulicus* he is posseſt of *Lyn*, and is marching towards *Lincolne*, to reduce others in those parts also as he hath done *Lyn* to due obedience.

He tells us the Governour of *Southampton* pulled downe the picture of Queen *Elizabeth* becauſe in his opinion she was the cauſe of the distractions of this time.

He had not the least thought to traduce the memory of so deserving a glorious Queen, by imputing the troubles of this time to be derived from her, no he need not go further then *Oxford* to seeke the Queene of Troubles.

He tells us that the Loyall Welchmen had raiſed a ſtrength of five hundred horſe, as many Dragoones, and seven hundred foot to aid his Majeſtie: But his Majesties Army was so great already, that it needed no acceſſion of a further ſtrength.

The Welchmen held themselves abuſed in calling them Loyall Welchmen,

Welchmen, they expect to be called Royall Welchmen, tis that will make them rouſe up themſelves to meet her Couzen King: But Maſter *Aulicus* looked through a multiplying glaſſe, when he laſt muſtered his Maieſties army: If thoſe five hundred Welch horſe had been at the battell by *Newbery* they might have ſaved the lives of the five great Lords that were ſlaine; their ſeven hundred foot might have made her Countryman ſtand ground, and not let the Earle of *Eſſex* win her field, they might alſo have buried their dead, and not ſent a Trumpet to beg dead bodies: their five hundred Dragoons might have made the Queenes horſe (who were routed by that brave ſpirited Commander Colonell *Harvey*) to have ſtood to the fight on *Auborne* hill and fetcht away the body of the French Papiſt the Marquiſſe of *Vivilte*: Maſter *Aulicus* boaſt not too much of the greatneſſe of your army hereafter, we know you truſt in the arme of fleſh, yet you may ſee and feele how a few *London* Apprentices have ſhaken you, your great army hath loſt ſo many feathers in the laſt motion, that it will ſcarce move to any purpoſe till it be new nipt againe, but more of this anon.

I have now paſſed by Maſter *Aulicus* for this week, and ſhall relate unto you ſuch occurrences, as come to my hands, in their owne expreſſions, and not mix poliſhed lies amongſt them to cheat the underſtanding, as Maſter *Aulicus* weekly doth.

Concerning the battell at *Newberry*, and reliefe of *Gloceſter*, it is certified thus: That after his Ecellencie, both on the hills, and in the valleys neere *Gloceſter*, had ſeverall times put himſelfe in Battalia to fight with the Kings Forces, they ſtill declined it, and never durſt ſtand his approach, inſomuch as they haſtily deſerted their Siege, ſuffering the Towne to be relieved without oppoſition. Three dayes after it was relieved, his Excellencie ſtaid expecting the enemy would fight, but finding them then all together, and perceiving their drift was to cut off all proviſion, from his army, which, through the numerouſneſſe of their Horſe, they might eaſily do, his Excellencie hereupon wheeled about, as if he had intended to have marched directly for *Worceſter* (which cauſed the new Welch ſupplies to be haſtened thither with much ſpeed) but indeed he made a long march to *Cyrenceſter*, his Excellencie having beene informed, that there were two Regiments of the Kings Horſe, and a Magazine of bread and victualls in that Towne, of all which his Excellencie poſſeſt himſelfe, to the great refreſhing of his Souldiers, and next day marched away with neer 4. hundred priſoners, their horſes and

 armes,

armes, and ſo much of the Magazine of victualls as was left undiſpoſed of: When our army came to *Awborne*-hills, the Kings horſe appeared in ſeverall bodies, to the number of foure hundred, and would faine have charged our army in parts, but with much skirmiſhing our horſe kept them off the foot, ſlew of the enemy on the place eighty, and wounded neere upon three hundred more, the Marquiſſe of *Viville* was taken priſoner, and had quarter given him, but as he was marching away vvith the Lieutenant that had taken him priſoner, he drevv out a pocket Piſtoll and ſhot him, but proved not mortall, hereupon the Lieutenant with his Polax clave his head aſunder; and his Excellency commanded his body to be carried to *Hungerford*, and to be left there, for her Majeſtie to ſend for, if ſhe pleaſed; It was her Majeſties Regiment of horſe that was ſo ſhattered on *Awborne* hills, and moſt of her life guard were cut off: It was Monday night late before our army got to *Hungerford*, where his Excellency ſtaid not an houre, there not being proviſions for the tenth part of his army, either for horſe or foot; ſo he marched for *Newbery* on Tueſday, but when he came within two miles of the Towne, the enemy appeared on the top of the hill, with horſe and *Artillery*, ſo that night alſo his Excellency lay in the fields, our army being very hardly put to it for victualls, having no bread, the enemy having ſwept the Country round about of all victualls, and what wine or bear they could not make uſe of themſelves, they ſtaved the veſſells, letting all run out in waſt, purpoſely that our army might not have any uſe of it, to the extreame loſſe of the Countrey: On wedneſday by day breake, the enemies foot were come to the hill, and by ſix a clocke both the enemies horſe and foot were put in Batalia, and gave us an over-ſhot, we called a Councell of Warre, and though our much wearineſſe and want of victualls were ſufficient motives to have cauſed us to have declined the battell that day: yet ſuch was the Noble courage of his Excellency, that to try his Souldiers mindes, he went from Regiment to Regiment, and put the queſtion of a battell unto them, telling them the enemy had all the advantages, as the hill, the Towne, the hedges, the lanes and the river, they all cried let us fall on, we will beat them from them all; and in ſix houres fight our foot with the aſſiſtance of our horſe gained all, and we planted our Ordnance on the top of the hill, where the Kings Ordnance began firſt to play upon us, and then we were on equall tearmes with the enemy for ground, but the Kings foot, we beate from hedge to hedge, and ſo ſcattered them

that

that hardly a foot Souldier was to be seen, except the dead bodies they had left on the ground, having drawne off thirty seven cart loads of their slaine, before we got the hill. The enemy seeing their foot utterly routed, and like to loose their Ordnance, wheeled about with a great body of horse, and about three quarters of a mile below the hill, fell upon the Rear of our *Army*, where our carriages were, which occasioned us to withdraw a part of our army from off the hill to assist that Brigade that was engaged, who cut off many of the Kings horse, but in the interim the enemy drew off their Ordnance to *Newbery*, and carried away 30. cart loads of wounded men, the fight contiued till eleven at night; our souldiers in all this fight could not get water to drink; his Excellencie, during this battell, behaved himselfe with as noble and valiant resolution, as ever did Generall in any battell, himselfe in person leading up the City-Regiments, and when the enemies horse had broken thorow them, he rallied them together, and led them on againe. The enemy lost the Earles of *Carnarvan*, and *Sunderland*, and Lord *Faulkland*, besides severall Lords were carried away in coaches desperately wounded: The King was so sore put to it (being there in person to behold the destruction of his Subjects with no small content to the Queene) that he was forced to command his principall Secretary of State, and such neer attendants on him to help or all was lost: His Excellency with the foot body of his *Army*, kept the field, he had wun, all night long, and Colonell *Middleton* with the horse was likewise possest of the Kings field quartering for his horse, and staid there all night also, and the next day Prince *Rupert* sent a Trumpet to beg the body of the Lord *Faulkland*; and yet I beleeve at Oxford they will be so impudent, as to say they lost not an inch of ground, nor one Lord slaine or hurt, most of their foot that were slaine, they stript as they fell, except some poore beggerly Welch, which lay by dozens and twenties in heaps in ditches and other places, where we stood all night; they lost in number neer six for one; Men of note that were slaine on our side: Colonell *Banfield*: Colonell *Tucker* a City Colonell, and Captaine *Ware* Captaine of horse, and Captaine *Hunt*, and two of foot more.: Those of the enemy that were taken prisoners confesse they lost at least 3000. on the place. The next day after being Thursday his Excellency on the hill (where he stood all night, and which was the Kings ground the morning before, till he lost it) put himselfe in Batalia, expecting the enemy he staid two houres, and give them a great shot to invite them to fight; but the enemy lay sculking with their horse having the remainder of their forces in *Newbery*, and durst not fight, whereupon we marched towards Redding (to gaine Quarters to supply our wants of victualls) and when we had marched six or seven miles, the enemies horse having got an advantageous passage, which our horse endeavouring to cleere, charged them, but were forced to make a disorderly retreate, and in a narrow lane neere Sir *Humphrey Fosters* house part of our foot were disordered neere unto a rout by our own horse, for relieefe and reseue of whom Colonell *Middleton* alights from his

his horſe, and drawes out ſixty Muſketiers which he valiantly led up firſt to relieve a ſtout Canoneer of ours who with three men more made good his ſtation, where had the charge of three Caſe of Drakes, againſt all the enemies horſe, the King horſe were beaten off and eighty ſlaine on the place, with the loſſe of ten of ours. And that night his Excellencie marched to Reddings and his Majeſtie to Oxford who a little before (to content and Comfort her Majeſtie) had engaged himſelfe to route the Earles Army, and that he would be at London before Saturday laſt, but bid them take heed leſt we be not at Oxford by Saturday next.

The word which the enemy had, was Queene *Mary*, the better to ſignifie, that they fought Queene *Maries* Cauſe, *viz.* the introducing of Popery. His Excellencies word was *Religion*, intimating that his army preferred the true Proteſtant Religion before King or Queene, or any that labours the deſtruction of it. Religion overcame Queen Mary, but from Queen Maries Religion, good Lord deliver us; We have now at Redding above five hundred priſoners, part of them taken in the fight, the reſt at Cirenceſter. There were no Ordnance loſt on either ſide, three horſe Colours, a Colonell, a Major of horſe, and ſome other Officers taken in the Battaile, likewiſe brought to Redding, whom Prince *Rupert* may have for fetching.

Its worth your knowledge to be informed, of the manner of the taking of the *Nationall Covenant* yeſterday in S. *Margrets* Church in Weſtminſter by the Common Aſſembled in Parliament, and the Aſſembly of Divines, together with the Commiſſioners ſent from Scotland repreſenting the body of that Kingdome: In the firſt place, Maſter [illegible] of Dorcheſter, an ancient grave Divine prayed an houre, to prepare them to take the Covenant, another Divine made ſome Obſervations upon the Covenant, ſhewing the example of it in former times, and the benefit it hath brought to the Church of Chriſt, and reading the Covenant, every man held up his hand, demonſtrating his free conſent, and withdrew into the Chancell, and there ſubſcribed their hands to a parchment Roll, having the Covenant entred upon it, that their names may appeare to poſterity, who are the true Patriots, and defenders of the Goſpell of Chriſt Jeſus: I ſhould have told you, that before the ſubſcribing, Maſter *Henderſon*, a grave Divine of Scotland, and one of the Commiſſioners did expreſſe the approbation of the Kingdome of Scotland to the Covenant, the neceſſity of it, with the infallibility of ſucceſſe, if we conforme our ſelves to Gods word in the purſuit thereof; And alſo informed them, what ſucceſſe God gave that Kingdome in their troubles, after their uniting themſelves by a Covenant, exhorting the ſubjects of England to be forward in the buſineſſe, and they may reſt aſſured that the bleſſing of God will goe along with them; for no Petition, Declaration, or Proteſtation, or any other meanes yet could ever prevaile with his Majeſty to hearken unto thoſe Counſels and wayes, which might make himſelfe and ſubjects happy; nor hath any of the Declarations or Proteſtations of his Majeſties been kept, but violated. This Covenant is to be taken the next Lords day throughout the City and Suburbs, and afterwards throughout the Kingdome, by all that deſire to preſerve their Religion, Lawes and Libery.

This is Licenſed and Entered into the Hall booke according to Order.

Printed by *G. Biſhop*, and *R. White*.

A

Commons Houſe

Munday Febr 21. *An. Dom.* 1641.

IT is this day Ordered by the Committee for Printing and Publiſhing of Books, &c. That Mr *Jackſon* Miniſter of Saint *Michael in* Woodſtreet *London*, be deſired to peruſe Mr *More* his Tranſlation of Mr *Mede* his book on the *Revelation*, this day preſented to the ſaid Committee to be licenced, and to report to the ſaid Committee his opinion therein, and concerning the Printing thereof.

Iohn White.

I Have according to the Order of the Committee for Printing, &c. read over Maſter *More* his Tranſlation of Mr *Mede* his booke on the *Revelation*, and finde it to be exactly Tranſlated, and that the book it ſelfe gives much light for the underſtanding of many obſcure Paſſages in that ſweet and comfortable Prophecie, and though Maſter *Medes* opinion concerning the thouſand years of the ſeventh Trumpet be ſingular from that which hath beene moſt generally received by Expoſitors of beſt eſteem, and I conceive hath no juſt ground, yet he therein delivers his judgement with ſuch modeſtie and moderation that I think the Printing of it will not be perillous: and therefore conceive that the publiſhing of this Tranſlation is a good work, and may with Gods bleſſing yeeld much comfort to many.
April 18. 1642.

Arth. Jackſon.

IT is Ordered by the Committee of the Commons Houſe of Parliament concerning Printing, this eighteenth day of *April* 1642. That the book Intituled the *Key of the Revelation, &c.* be Printed.

Iohn White.

The *Key* of the REVELATION,

searched and demonſtrated
out of the Naturall and proper
Charecters of the Viſions.

WITH

A *Coment* thereupon, according to
the Rule of the ſame *Key*, publiſhed in
Latine by the profoundly Learned

Maſter *Joſeph Mede* B. D. late Fellow of
Chriſts Colledge in Cambridge,

For their uſe to whom God hath given a love and deſire
of knowing and ſearching into that admirable Prophecie.

Tranſlated into Engliſh by *Richard More of Linley* in the
Countie of Salop. ESQVIRE, *One of the Burgeſſes*
in this preſent Convention of Parliament.

REVEL. 1. 3.

Bleſſed is he that readeth (that is, interpreteth) *and they that heare* (him that interpreteth) *the words of this Prophecie, and keepe thoſe things that are written therein: for the time is at hand* (that is, is now preſent) *wherein the ſame things ſhall begin to be fulfilled, and daily more and more ſhall be fulfilled.*

With a Præface written by Dr *Twiſſe* now Prolocutor in the
preſent Aſſembly of Divines.

Stat: 27 ½

Printed at LONDON by *R. B.* for *Phil. Stephens*, at his Shop
in Pauls Church-yard at the ſigne of the gilded Lion. 1643.

A PREFACE

written by *Doctor Twiſſe*,

ſhewing the Methode and Excellency of Mr *Medes* interpretation of this Myſterious book of the REVELATION of Saint JOHN.

MAny ſhall runne (or paſſe) to and fro, and knowledge ſhall be encreaſed, *Dan.* 12. 4. I lighted ſome times upon a wittie interpretation of this paſſage in a certain *Manuſcript*; and the interpretation was this. That the opening of the world by Navigation and Commerce, and the increaſe of knowledge, ſhould meet both in one time, or age. The obſervation is juſtified by experience, howſoever Divines may judge as they ſee cauſe of the congruitie thereof unto *Daniels* text. And this increaſe of knowledge, which theſe latter times have brought forth, appeares in nothing more remarkeably, then in the interpretation of this myſterious booke, the Revelation of Saint *Iohn*. And as the mother of *Solomon* ſaith of the vertuous woman, whom ſhe deſcribeth, *Pro* 31.29. *Many daughters have done vertuouſly, but thou ſurmounteſt them all.* In like ſort may it be ſaid of Mr *Mede* in reference to his Expoſitions of the *Revelation*. Many Interpreters have done excellently, but he ſurmounteth them all. Neither ſhould this ſeeme ſtrange, that being advanta-

ged by the labours of thoſe that went before him, hee hath added ſomething of his owne, wherein hee hath ſurpaſſed others, yet without diſparagement to any; ἐπιθῆναι τῷ τυχόντος, any man may adde ſomething to the labours of others, as *Ariſtotle* hath it, *Ethic.* 1. ὅλως γὰρ αὐξάνεται τῶν τεχνῶν ἐπιδόσεις; by theſe meanes Arts grow to perfection. Thus wee ſalve the credit of ancient Writers, though in ſome things, many of the preſent age doe excell them; for they have carried us on their ſhoulders to a great height by their inſtructions, and for us to ſoare a little higher, it is no great advancing of our abilities; certainly no diſparagement at all to them by whom we have profited in an high degree. Thus a dwarfe lifted up on a tall mans ſhoulders may eaſily diſcover much more then hee; thankes be to the tall man for it. Thus a Wren carried on an Eagles ſhoulders, to the higheſt pitch of her ſoaring aloft, if, when the Eagle is weary, the Wren ſprings up ſomewhat higher; this is no great glory to the Wren, much leſſe any diſhonour to the Eagle.

Yet to confeſſe a truth, *Maſter Mede* hath many notions of ſo rare a nature, that I do not finde he is beholding to any other for them, but onely to his owne ſtudiouſneſſe and dexteritie, with the bleſſing of God upon his labours.

1. And here, Firſt, I doe obſerve Gods direction of him in the courſe that he hath taken.

(1.) As Firſt, in his *Clavis Apocalyptica*, the *Key* of the *Revelation*, wherein hee hath drawne together the homogeneall parts of it, diſperſed here and there, yet belonging to the ſame time; the indiſtinction whereof may expoſe many to no ſmall errour ere hee be aware, conceaving all the Paſſages in the *Revelation* to be ordered in place, according to the order of time

time wherein they were fulfilled, which is found to be other wiſe, as in the *Key* is manifeſted, repreſenting many perticulers mentioned in different places, yet belonging to the ſame time.

(2.) Secondly, the Authour gave himſelfe to write *Specimina Eſſayes*; wherein he goes over every part of this book (excepting the three firſt Chapters) taking a generall view of each as he goes.

(3.) Thirdly, he proceeds to a more full Comentarie from the fourth Chapter to the fourteenth; that which followeth from thence to the end, containes onely his former conceptions, which he called *Specimina Eſſayes*, or firſt adventures.

Secondly, whereas in performancies of this nature, two things are neceſſarily required. 1. A right diſcerning of the meaning of the words and phraſe, which for the moſt part is Figurative and Tropicall, the more exactly to finde out the ſenſe of the Prophecie thereby. 2. A right accomodation of each part, unto the proper time of the Hiſtorie, concerning the accompliſhment of things foretold. 2.

(1.) As for the firſt of theſe, the whole Body of the *Revelation* for the moſt part, being carried along by Figurative expreſſions: it is requiſite to obſerve the *Genius* of Scripture phraſe in this kinde; wherein *Maſter Mede* excells, and hereby the ſenſe is cleared in ſuch ſort as to give great ſatisfaction. As in opening the myſterie of the battell in heaven, *Revel.* 12. and the caſting downe of Satan unto the earth, hee ſhewes that States and Kingdomes in the world Politicall, are indeed much anſwerable to the condition of the world Naturall, and accordingly repreſented in Scripture: for as the world Naturall conſiſts of heaven and earth: ſo in each State a Kingdome is found

found ſom what anſwerable hereunto, and that is the Nobilitie and the Laitie. And as in heaven there are Sunne, Moone, and Starres of leſſer and greater magnitude: ſo in every Kingdome there is a King and Queene, and Nobles, and that in great varietie of degrees of magnitude. And as in the earth there is great variety of creatures, as of trees of various ſorts, and of herbs and flowers: ſo in the people of any Common-wealth, is found great varietie of differences. And upon this ground, and by this courſe of interpretation which hee taketh, whereas other Writers many times give prety interpretations, which the Reader perhaps could wiſh to be true; *Mr Mede* by his grounds and manner of proceeding convinceth the Reader of the truth of that ſenſe and meaning the Text, which is delivered by him, even to admiration.

(2) And when this is done, as for the accomodation of the matter of fact in this prophecie thus interpreted by him, unto its proper time; this requireth great skill in Hiſtory; and I have found that *Maſter Medes* friends, who have been acquainted with the courſe of his Studies, would give him the bell for this, as herein out-ſtripping all others.

3. Thirdly, I have obſerved ſome notable diſtinctions in this Comentarie of Maſter *Mede*, which have given me great content, as giving great light to the cleare underſtanding of many things which otherwiſe would prove very obſcure. As for example.

(1) The diſtinction between the book ſealed with ſeaven ſeales, which he calles the greater book; the contents whereof indeed are very large, containing an Hiſtory from the beginning of the preaching of the Goſpel, to the end of the world: and this hee ſaith,

con-

containes *fata imperij*, the fortunes or deſtinies of the Empire, (2) and the little book mentioned, *Revel.*10. which he ſaith containes *fata Eccleſiæ*, the fortunes or deſtinies of the Church. The firſt containes the ſeaven Seales, and the ſeaven Trumpets; for the ſeaventh Seale produceth the ſeaven Trumpets.

(1) The ſix firſt Seales containe the Storie of the Empires continuance unto the dayes of *Conſtantine* included; in whoſe dayes there being a ſtrange Metamorphoſis of the Empire from Heathen to Chriſtian, this change is repreſented in ſuch a manner, as if it were the ending of the world, and the beginning of a new; which in my conceit ſeems very judiciouſly delivered by him.

(2) Then the ſeaven Trumpets (which are the contents and matter of the ſeaventh Seale) repreſent the judgements of God upon the world, for ſtanding out againſt the Goſpel; and ſhedding the blood of the Saints.

(1) By the heathen Emperours, and for that cauſe, ruine was brought upon the Empire by degrees, untill it was rent and torne into ten Kingdomes, which is ſet forth by the parts thereof in foure degrees, and accordingly that fills up the materiall contents of the foure firſt Trumpets.

(2) The other three Trumpets are called *Woe* Trumpets, containing the judgements of God upon the Antichriſtian world, the degenerate States of Chriſtendome, (Firſt) by the *Saracens*, the contents of the firſt *Woe* Trumpet. (2) By the Turkes, the contents of the ſecond *Woe* Trumpet, *chap.*9. (3) By the end of the world, *Revel.* 11.15.

(2) Another diſtinction there is mentioned by him, and which carrieth great light with it, of great uſe for

the clearing of the ſtate of Chriſts glorious Kingdom here on earth: and that is, *Revel.* 21.24. *And the Nations that are ſaved* τῶν σωζομένων, that is, which eſcape the fire, or are ſaved from the fire at Chriſts coming) *ſhall walk in the light of new Ieruſalem:* by which it appeares clearly that *new Ieruſalem* is one thing, and *the Nations that eſcape and are ſaved from the fire*, wherewith the earth and all the workes thereof ſhall be burnt in the day of Chriſts coming, 2. *Pet.* 2. and 1. *Theſ.* 1. and 2. theſe I ſay are another thing, and muſt be diſtinguiſhed from new *Ieruſalem*. For in the light of this new *Ieruſalem*, thoſe nations ſhall walk, as is expreſly teſtified. And the diſtinction *Mr Mede* conceaves to be this; By new *Ieruſalem* is meant Chriſt and his raiſed Saints, who are called the Saints whom he ſhall bring with him, 1. *Theſ.* 4. and by the nations are meant, all the faithfull ſervants of God who ſhall be found here alive at Chriſts coming.

(3) And I finde that the want of diſtinguiſhing theſe, the ancient Fathers, and perticularly *Epiphanius*, have diſcourſed very wildely againſt the glorious Kingdom of Chriſt here on earth, yet in juſt oppoſition to the *Corinthians*, whoſe guiſe it was to diſcourſe very carnally of the glorious Kingdome of Chriſt; The conſideration whereof moved *Auſtin* to relinquiſh the doctrine of Chriſts Kingdome here on earth, which formerly hee embraced, as himſelf profeſſeth in one of his works *De civitate Dei*, where he treats thereof.

(4) Yet as *Mr Mede* hath (in my judgement) exceeded in merit all others that went before him in this Argument; ſo others after him, may go beyond him in ſome perticulars; As to inſtance in a perticular, or two or three.

(1) The

(1) The diſcovery of the true meaning of the number of the Beaſt 666. by Mr *Potter*, wherewith Maſter *Mede* himſelf was exceedingly taken even to admiration, profeſſing it to be the greateſt myſtery that hath been diſcovered ſince the beginning of the world.

(2) The ſame Maſter *Potter* hath other ſtrange myſteries to be diſcovered out of the ſame number, and eſpecially out of the fraction thereof, which as yet he hath not made publike.

(3) So likewiſe in explication of the myſterie of the two Beaſts mentioned, *Revel.* 13. hee differeth from Mr *Mede*. And I have ſeen an excellent diſcourſe thereupon, but as yet he hath not communicated it to the world. What cauſe have wee to bleſſe God for bringing us forth in theſe dayes of light: may we not apply that of *Eſay* unto theſe times? *when darkeneſſe covered the earth, and groſſe darkeneſſe the people; the Lord hath riſen upon us, and his glorie hath beene ſeene upon us.* Eſay. 60. 2.

(1) Not onely in reſpect of the great Reformation wrought in this Weſterne part of the world an hundred yeeres agoe and more: God awaking as it were out of a ſleep, and like a gyant refreſhed with wine: and the Lord Chriſt awaking, and ſtirring up his ſtrength for the raiſing up of *Iacob*, and reſtoring the deſolations of *Iſrael*, and bleſſing us with a reſurrection of his Goſpel, and diſcovering the man of ſin, and blaſting him with the breath of his mouth.

2) But alſo opening the myſterie of the ſlaughter of the Witneſſes, which we have juſt reaſon to conceive to have beene on foot divers yeares, not by judiciall proceedings only in the Martyrdom of Gods Saints; but by the ſword of war, Firſt in the *Low-Countries*,

then in *France*, after that in *Bohemia*, then in *Germany*, (which how long it ſhould continue Mr *Mede* profeſſeth to be vncertaine) and now amongſt us, Firſt in *Ireland*, then in *England*, and that by the Antichriſtian generation, with ſo manifeſt oppoſiton unto truth and holineſſe under a Proteſtant Prince, as I thinke the like was never known ſince the beginning of the world.

After this ſtrange warre and ſlaughter of the Witneſſes which haſteneth to a Period, the continuance of it ſhall be but three years and an half, in which ſpace of time, they that dwell on the earth ſhall rejoyce over them and make merrie, and ſend gifts one to another, becauſe theſe prophets tormented them that dwelt upon the earth. But after three dayes and an halfe when the Spirit of life from God ſhould enter into them, and they ſtand upon their feet, great feare ſhould fall upon them which ſaw them. And a voyce ſhall bee heard from heaven, ſaying unto them, Come up hither. And they ſhall aſcend up to heaven in a cloud, and their enemies ſhall behold them: But certainely when that comes to paſſe, the ſame houre there ſhall be an Earthquake, and the tenth part of the Citie ſhall fall. This Citie undoubtedly is *Rome*, which Maſter *Mede* proveth curiouſly to be at this day preciſely the tenth part of the Citie of *Rome*, as it was in Saint *Iohns* dayes when this prophecie came forth: and in the Earthquakes ſhall be ſlaine of men (of names of men) ſeaven thouſand; which Maſter *Mede* interpreteth men of qualitie.

It followeth, *The ſecond Woe is paſt*; Now that Woe was the plague of the Chriſtian world by the Turkes: whereby is ſignified the deſtruction of the Turkes, which

which people I take to be all one with *Gog* and *Magog* in *Ezekiel*, repreſented there as the great enemies of the Iewes invading the land of Jewrie. And the Hebrew doctors conceave that warre of *Gog* and *Magog* to be yet to come.

Here it may be objected, that the Turke is Lord of the land of *Canaan* already: I grant it, but when the time ſhall come for the calling of the Iewes, which Maſter *Mede* conceaved ſhould be wrought in a ſtrange manner, by the appearing of Chriſt unto them, as he appeared unto *Paul* at his couverſion: Saint *Paul* acknowledging that grace to have been ſhewed to him *firſt*, implying, that the like grace ſhould be ſhewed to others *after him*. Then I ſay, upon this their converſion, they ſhall gather themſelves together from all places toward the land of *Canaan*, where ſhall be the place of Chriſts throne in his glorious kingdome here on earth: upon which coming of the Iewes into the land of *Canaan*, the *Grand Seignior* will be moved to raiſe all his power gathered together out of all Nations under him to oppoſe them, and at firſt ſhall prevaile, as we read, *Ezekiel* 28. and *Zachariah* 14. in the beginning: but in the iſſue the Iewes ſhall prevaile. *For Saviours ſhall come up on Mount* SION, *and the Kingdome ſhall bee the Lords*, Obadiah 21. *Thither ſhall the Lord cauſe his Mightie ones to come downe. Let the Heathen bee awakened, and come up to the valley of* Iehoſhaphat: *for there will I ſit to judge all the Heathen round about*, Joel 3. 11, 12. *And the Lord ſhall be King over all the earth, in that day ſhall*

there bee one Lord, and his Name One, Zachariah 14. 9. So that this implies the calling of the Iewes a little before. And whereas both *Gog* and *Magog*, ſhall be deſtoyed by fire, *Ezechiel* 39. and the Man of ſinne by fire, 2. *Theſſalonians* 2. Maſter *Mede* was of opinion that all this is but one and the ſame fire, even the fire that ſhall bee at Chriſts comming, 2. *Theſſalonians* 1. 8. and 2. 8. Then follows the ſecond Reſurrection of the dead, and Chriſts Kingdom, the contents of the ſeaventh Trumpet, *Revelation* 11. 15. Even ſo come Lord Ieſus, Come quickly.

William Twiſſe.

The *Tranſlator*, to the *Reader*.

GOD at ſundry times, and in divers manners, Heb. 1. 1, 2
ſpake in time paſt unto the Fathers by the Prophets. He hath ſpoken unto us in theſe laſt dayes by his SONNE, *by whom not onely the Goſpel of Salvation is communicated unto us: but alſo the revelation of future events, to* Revel. 1. 1.
fall out in this laſt age of the world, to be ſhewed to his ſervants, *ſignified by his Angels unto* Iohn *one of his Witneſſes and Apoſtles, moſt neceſſarie for our knowledge, as appeareth by the* Bleſſing pronounced to him that readeth, and them that Revel. 1. 3
heare the words of the Prophecie, and keepe thoſe things which are written therein: *For the time was then at hand, when ſome of them ſhould fall out, and all in their ſeverall ſeaſons foreſet. The obſcuritie of this (as of all other Prophecies) untill the event ſhould manifeſt them, hath diſcouraged many in beſtowing their time to read and meditate therein; not conſidering that the Almightie Lord (who having the abundance of Spirit, could have ſet forth all things eaſie to the underſtanding of the ſimpleſt) hath ſo diſpoſed his Treaſures, that by prayer and diligence men might be enabled through the guidance of the Spirit to attain unto them, and ſo have them in greater eſtimation. Many learned men have written Expoſitions of parts of this* Revelation, *ſome of the whole: amongſt them, I fell upon this learned* Commentarie *of Maſter* Medes, *with the Apocalyptique* Key *before it. The Expoſition and Methode ſo pleaſed me (though* Matth. 13. 34.
the

the phraſe were ſomething difficult) that to make the better impreſſion of it in my memorie, I undertooke to tranſlate it, and did finiſh it long ſince. I communicated it with ſome friends, and ſubjected it to their correction: hence it comes to paſſe (by their deſire) that it is made publike. I humbly crave pardon, if my ill expreſſion hath detracted from the Authors learned labour. I confeſſe I have followed the Latine *phraſe ſo neere, that howſoever the true ſence may be expreſſed, yet there wants the Engliſh elegancie: and (if I miſtake not) the Author himſelfe hath ſo many* Hebraiſmes *and* Græciſmes, *as make the* Latine *more crabbed and leſſe intelligible: but in my poore opinion, none hath more accurately and deepely ſearched and found the ſence of thoſe obſcure places of Scripture, which he hath handled in this and other his writings. It were to be wiſhed that his intended larger Commentarie, which I am perſwaded he hath written, and purpoſed to put forth, as he promiſed at the end of the* 14th chapter, *had not been hindred, as I finde by ſome of his letters they were. That opinion (the pretended cauſe of reſtraint of his further progreſſe) concerning the* 1000 *yeeres Raigne of Chriſt, grounded upon the* 20th chapter *of the* Revelation, *with the authorities and reaſons for the ſame, howſoever it be not received by many as Orthodox, yet is delivered with that moderation and ſubjection to the cenſure of the Church, that it can diſpleaſe no man; nor is it (for ought I can ſee) contrary to the Analogie of Faith; and may bee uſefull for the converſion of the Iewes, who though they expected Chriſt his coming at that very time, yet were offended at his not taking upon him the Regall authoritie; his time for that being not then come. For mine own uſe alſo I made a Compendium of the whole* Commentarie, *and have in the Margent thereof ſet down the* chapters *and* verſes, *out of which the ſeverall matters are taken, that by turning thither the larger Expoſition may be ſeen: this alſo was thought fit to bee added at the latter end of the worke.*

Whilſt this was at the Preſſe, and the plate for the Scheme in

the

the Apocalyptique Key *under the hand of the Sculpter there came thither* Maſter Haydock *a learned Gentleman, who enquiring after me, was pleaſed to come unto mee, and acquainted me with ſome paſſages by Letters betwixt himſelfe and* Maſter Mede, *touching the Seven-ſealed book and the figure thereof, wiſhing it might be expreſſed in another forme: which (conſidering I was but the Tranſlator of his book, who no doubt is with God) I could not yeeld unto: yet gave way, that what he deſired might be added, with diſtinction betwixt them, and printing ſo much of* Maſter Mede *his letter as concerned the reaſon of the alteration of the forme of that book, the matter in ſubſtance not differing. This is the cauſe why you may diſcerne a difference betwixt the Scheme in* Maſter Medes Latine, *and this Tranſlation of it into* Engliſh: *the extract of which Letter turned out of* Latine *into* Engliſh *by* Maſter Haydock *himſelfe, followeth in theſe words, viz.*

The obſervation of your Seal-bearing Sylinder, is moſt ingenious, and ſuch as never entred into my thoughts before, although I often beat and hammered upon it. Nay, I rather doubted, whether any ſuch forme of volume might be given, wherein the opening of each ſeverall Seal, might in order repreſent to the eye of the Reader a new inſcription.

Now as for the matter it ſelfe therein compriſed, I reſt altogether uncertaine what to determine, ſometimes I was of opinion, that thoſe viſions concerning the Seales were not written by Characters in letters, but being painted by certaine ſhapes, lay hid under ſome covers of the Seales; which being opened, each of them in its order, appeared not to be read, but to be beheld and viewed; and according to this apprehenſion, thoſe words of *Iohn* ἔρχου καὶ βλέπε, *Come and ſee, ſeeme not unfitly to agree.*

Afterwards I conſidered, that this conceit of mine agreed not generally with all the Apocalypticall narration, inſomuch as in the fift and ſixt Seales the ſpeech is directed to

" the thing seen. Besides, I observe that in the seventh Seale,
" the visions of the Trumpets are not delivered together, and
" at the same time, but produced unto the sight in order, and
" successively. Moreover, that the preparation going before
" the sound, is so described, that it must be confessed, that the
" thing was performed in the naked descriptions of the things
" seene in the volume (which way soever described) nay, nor
" yet in the simple writing, but altogether in forraigne repre-
" sentation.

" At the length therefore (because it seemed too unseemly
" a thing to affirme, that the thing was performed by a meere
" outward representation, the book conferring nothing there-
" unto; I fell into the opinion, that both were to be joyned
" together, and that we must say, that indeed the Prophecies
" were described and pourtrayed in the Volume, whether by
" signes and shapes, or letters; but that these were no other-
" wise exhibited to *Iohn* and other beholders of this cœlesti-
" all Theater, then by a forraigne representation, supplying
" the roome of a rehersall, not much unlike to our Academi-
" call interludes, where the prompters stand neere the Actors,
" with their books in their hands, whereas then neither the
" Lamb himselfe could recite any thing out of the book, nei-
" ther did the Apostle stand so neere (for the Lambe stood
" neere to him that sate on the Throne) that he might read out
" of the hand of him who opened the Seales, it must needs be,
" that he apprehended all these after the manner as I have said.

" Now Sir, it is meerely your humanity which hath mo-
" ved me to expresse these my cogitations to you. And so I
" conclude; praying that Almightie God may be pleased to
" affoord you an happy old age with a longer extent of life,
" which may prove the forerunner of that Blessed one.

From Christs Colledge, Ian. An. 1634.

The true esteemer of your self and your studies, Joseph Mede.

Thus much of this letter I insert here, as it was received from
Master

Maſter Haydock, *whom it hath pleaſed God lately to take out of this life.*

He purpoſed alſo to have given the motives and reaſons of his alteration of the forme of the ſeven-ſealed booke, which in effect were theſe. 1. The ancient form of Books was in ſeverall ſheets of Parchment, faſtned at one end only, and ſo rolled up together, as appeareth by the texts, *Heb.* 10. 7. *In the volume of thy Booke it is written of me, &c.* cited out of *Pſal.* 40. 7. which in many tranſlations is *In the rolles of thy Book*: ſo that we may be confident that the ſame kinde of Booke was meant which was then moſt, if not wholly in uſe. 2ly The form of the ſeven-ſealed Booke, ought to be ſuch as might ſatisfie the Lambes intention, which had an eye unto *Prius* and *Poſterius*, in regard of the ſequell of the enſuing Hiſtory: for that part which belongs to the firſt Seale ought to be viewed before the ſecond or the reſt be opened: whereas in the form of the Moderne Books, untill all the ſeven Seals be opened, no uſe can be made of any part or leafe in the book. But in the form of the roll, when every leafe hath its ſeverall labell inſerted in its proper diſtance, with a Seal and ſeverall impreſſion of Emblimaticall ſignature, each ſeverall leafe being taken and unſealed in order, the ſeverall matter therein contained will appeare, and no more of any of the reſt till they be opened in order.

a *Volume Prædendo*

Had Maſter Haydock *lived this had beene more exactly performed by his penne. I have for the ſatisfaction of the Reader, extracted theſe things out of his papers: if this tranſlation (at firſt purpoſed only for mine own benefit) ſhall be uſefull to others, let thoſe have the thanks that have called it forth to the Preſſe, which though the Booke it ſelfe be of high eſtimation, yet this tranſlation was never deſigned to publike view by The Tranſlator*

RICH. MORE.

To the curteous *Reader.*

IN the former part of this Booke some sheets fell under the hands of an unskilfull Compositer, and an unfaithfull Corrector, wherein such faults as doe not pervert the sence, are left to the ingenuitie of the Reader, such as these [Seale for Scales] [the for they] [glasse for glasse] [what for which] [Hypocrocy for Hypocrisie] *Also take notice that from Page 33. to 63. these references,* Chap. 4. Chap. 5. Chap. 6. *againe from Page 96. to 120.* Chap. 9. *are confusedly placed: which ought to be onely at the top of those Pages, and where certaine words of Hebrue, Greeke, and Latine, are occasionally cited in the margin to justifie the translation, those words are sometimes above, some times below their due place, in like manner some quotations of Scripture in the Margin are misplaced, as for instance, in Page 35. Ezechias 1. 10. Exod. 34. 19. which refer to the 38. line of that Page. These will be easily mended by an intelligent Reader.*

But these following *Errata* require amendment, as too much interrupting *the Reader, and obscuring the sence.*

Page 11. *Line* 16. *Errata for* far *read* further. *p.* 34. *l.* 5. blot out the word [those] *p.* 41. *l.* 3. *for* vanished *r.* vanquished. *p.* 42. *l.* 9. *for* sence *r.* sentence. *p.* 44. *l.* 17. *for Tyrus r. Tatus. p.* 45. *l.* 7. *for* the *r.* put out the. *Id.* 22. *r.* for what contequence hath. *p.* 48. *l.* 31. *for* nation *r.* notion *p.* 49. *l.* 27. *read Busiru Phalaru. p.* 56. *l.* 19. *for* But it *r.* But yet. *Id.* 33. *for* 2. Kings 28. *r.* 2. Kings 18 *p.* 59. *l.* 13. *r.* agree but to that. *Id. l.* 31. *for* which *r.* what. *p.* 60. *l.* 2. *for* throw *r.* throwne. *p.* 61. *l.* 26. *for* souldiers *r.* shoulders. *p.* 64. *l.* 23. *for* pull *r.* pusle. *Id. l.* 24. *for* their *r.* in their. *p.* 69. *l.* 5. *for* preferred *r.* preserved. *p.* 89. *l.* 32 *for* bloodie *r.* blood or bloodie. *Id. l.* 39. *r.* the meaning is the Romane. *p.* 99. *l.* 17. *for* Glanisme *r.* Islamisme. *l.* 35. *for* Natotia *read* Natolia. *l.* 37. *for* when *r.* whence. *p.* 101. *l.* 3. O horrible! *p.* 102. *l.* 12. *for* was not given *r.* was given. *l.* 27. *for* petition *r.* repetition. *l.* 34 *for* propogation *r.* preparation. *p.* 105. *l.* 16. *for* noble *r.* notable. *l.* 18. *for Apasida r. Abasida l.* 31. *read* since before the principality of the *Abasida. p.* 109 *l.* 4. *for* sterdion *r.* direction. *l.* 11. *for* vanished *r.* vanquished. *l.* 12. *in margin r. Argonauta. l.* 22. *r. Sedyuddaulas. l.* 34. *for* the citie *r.* the royall citie. *p.* 112. *l.* 17. *for* breaking of *r.* breaking in of. *p.* 113. *l.* 2. *for* as in the yeere *r.* as the yeere. *p.* 114. *l.* 20. *for* be understood *r.* But is to be understood. *p.* 115. *l.* 4 *for* disposse *r.* disuse. *p.* 119 *l.* 32. *for Baalis* of all *r. Baales of Baal. p.* 120. *l.* 34 *for* deterred *r* deferred. *p.* 121. *l.* 21 *for* temporarie *r.* contemporarie.

Page	*Line*	*Errata*	*Corrigenda*
36	34	δωσᾶσι	δωσώσι
50	26	מגתא	מותא
73	23	אדום this word should be the last word, Amos 9 12.	
73	26	למען this word should be the first word	
77	29	The Hebrew words are misplaced, rectifie them by the Hebrue Text, *Esay* 9. 1. 2. whence they are cited.	
78	09	לה beginneth	it should end the sentence;
81	34 35	קול בת	כת קול
99	31	גרש	קרם
106	27	צכורא	עכורא
108	16	שד	נצר
108	19	רוץ	קיץ
108	20	קע	קץ
115	34	אלם	עלם
115	35	זלם	עילם
119	09	Δαγυδνιον	Δαιμόνιον
110	11	ανδρωπα	ἀνθρώπῳ ἃ μέγνυσαι
120	17	ψευδολογων	ψευδολόγων

The Key of the *Revelation:*

OR

The Synchroniſme and order of the prophecies of the Revelation according as the things were to be accompliſhed, reſting on no ſuppoſed interpretation, (*as of a ground layed*) or fore-judgeing of the falling out of actions; but firmely demonſtrated out of the very characters of the viſions inſerted by the Spirit of God of ſet purpoſe, and accordingly in a clear *Scheme* preſented to view; that it may be as a ſure guide to thoſe that are converſant in this holy *Labyrinth*, and a Touch-ſtone for the finding out of the true interpretation, and diſproving of the falſe.

Things to be fore-knowne.

1. BY a *Synchroniſme* of prophecies I meane, when the things therein deſigned run along in the ſame time; as if thou ſhouldeſt call it an *agreement in time or age:* becauſe prophecies of things falling out in the ſame time run on in time together, or Synchronize. συγχρονίζω.

2. The order of the Seals, and in them of the Trumpets, is certaine and undoubted (to wit) the ſame which the number to every one aſcribed doth point out, I. II. III. IV. V. VI. VII. The reſt therefore of the propheſies being compared firſt betweene themſelves,

ſelves, afterward with the Seales by the way of *Synchroniſme*, the order of the whole Revelation will be clearely manifeſt: the thing which now by Gods help we goe about to ſhew.

Thou who ſitteſt upon the throne, And thou O Lambe root of David, who waſt onely worthy to take and open this book; open the eyes of thy ſervant, and direct his hand and minde, that in theſe thy myſteries he may diſcerne and produce ſomething, which may tend to the glory of thy Name and profit of the Church.

The firſt part.

The firſt *Synchroniſme*.

Chap. 12. *Of the Woman remaining in the Wilderneſſe.*
Chap. 13. *Of the ſeven-headed Beaſt reſtored.*
Chap. 11. *Of the outer court troden under foot by*
Chap. 11. *the Gentiles. Of the Witneſſes in the meane time propheſying in ſackcloth.*

Here I begin, and my firſt *Syuchroniſme* ſhall be of that noble Quaternion of Prophecies, which are very remarkable by reaſon of the equalitie of their times; 1. Of the woman remaining in the wilderneſſe for a time, times, and halfe a time; or as there it is more manifeſtly declared, 1260. dayes. 2. Of the ſeven-headed Beaſt reſtored, and ruling 42. moneths. 3. Of the outer court (or of the holy Citie) ſo many moneths troden under foot by the Gentiles. 4. And laſt of the witneſſes propheſying in ſackcloth 1260. dayes.

The truth of this *Synchroniſme* is almoſt granted, and ſeemeth that both it may, and alſo uſually is avouched upon this ground, becauſe of the equality it ſelfe of their times: for a time, times, and halfe a time, that is, three yeares and an halfe (as it appeareth by comparing the 6. and 14. verſes of the 12. chap.) make 42. moneths, and 42. moneths 1260. dayes.

But becauſe it is not neceſſary (howſoever it be very likely in viſions ſhewed the ſame time) that æquall times ſhould bee alſo the ſame times, ſince æquality hindereth not but that ſome may be before, ſome after others: therefore that character of æquality of times will not be ſufficient to convince one that is perverſe. Wherefore I will get me caracters elſe where, out of which by cleare and evident demonſtration I thus make good the point.

The

The Synchroniſme *of the Beaſt and the woman.* Chap. 12.

The times of the Beaſt and of the woman dwelling in the wilderneſſe begin at the very ſame inſtant of time, to wit, the conqueſt of the red Dragon, and the thruſting him downe into the earth: therefore, ſince the ſaid times are of æquall continuance, it muſt of neceſſity follow that they did concurre in the whole intermediate ſpace of time, and likewiſe at length end their courſe together.

That the times of either of them do commence from the ſame beginning or terme, is manifeſt out of the 12. chap. for when as the dragon is caſt downe by *Michael*, then the woman eſcapeth from his preſence into the wildernes [*ver.* 6 and 14.] The Dragon being angry, that hee had in vaine attempted to deſtroy her now entring thither [in the 15, 16, and 17. *ver.*] he went to make war with the reſt of her ſeed (to wit, thoſe which ſhe ſhould bring forth in the wilderneſſe, *verſ.* 17. *And ſtanding upon the ſea ſand, [*verſ.* 18.] To the ten horned Beaſt thence aſcending [chap. 13. 1. he gave his power, and his throne, and great authoritie; there *verſe* 2.

* For without doubt it is to bee read with all the latine tranſlations, the greeks of Aldus an. 1518. and the Syriaque Interpreter (who out of the greeke turneth it) *et ſteti*, and he ſtood, not as at this day the greek copies have it, *et ſteti*, and I ſtood.

Chap. 11. *The* Synchroniſme *of the Beaſt, and the prophecie of the witneſſes.*

The times of the Beaſt and of the prophecie of the witneſſe being likewiſe æquall, are finiſhed together at the end of the ſixt trumpet: therefore it is manifeſt that they alſo begun together, and through the whole ſpace betweene did Synchronize.

Now that the times both of the Beaſt, and of the witneſſes of God, prophecying in ſackcloth, ended together with the end of the ſixt trumpet that alſo appeareth out of the 14. *ver.* of the 11. *Chap.* where aſwell the aſcenſion of the witneſſes into heaven (which is the period of their mourning prophecie, as that great earthquake (wherewith the Imperiall citie being overthrowne, the kingdome of the Beaſt was aboliſhed) is marked out by the moment wherein the ſecond woe (which is the ſixt trumpet) went out, and the third woe (or ſeventh trumpet) ſhould forthwith enſue for in that moment of time the witneſſes (whom the Beaſt which had aſcended out of the bottomles pit had ſlaine, being even ready to finiſh their teſtimony in ſackcloth (for this is meant by ὅταν τελέσωσι) reviving by God aſcended up into

When they ſhall finiſh.

Chap. 11. v. 7. heaven [*verſe* 7. 11. 12.] and the tenth part of the city fell by meanes of the great earthquake the ſame houre [*ver.* 13.] and the matter came to that paſſe, that the 7. trumpet ſounding, all the Kingdomes of the world became our Lords and his Chriſt, *verſe* 15.

Chap. 11. The *Synch.* of the Witneſſes and of the Court (or holy city) poſſeſſed by the Gentiles.

That the times of the Witneſſes, and of the Court (or holy citie) poſſeſſed by the Gentiles do contemporize, it appeareth as well by the meaning of the text, *Chap.* 11. *v.* 2, 3. as alſo by the wrath of the Gentiles now caſt out, in the beginning of the ſeaventh Trumpet; that is, from the end of the ſixt, when alſo the dayes of the witneſſes ſhall end, as it hath already been manifeſted, for the Gentiles which in the 18. *verſe* are ſaid to be enraged at the ſound of the ſeaventh Trumpet, are the very ſame which hitherto by the ſpace of forty two monthes, had troden under-foot the court of the outer Temple (that is, the holy city) and which now therfore come to be deſtroyed by the wrath of God. And ſurely this Synchroniſme is called into queſtion by none, to my knowledge or remembrance.

Chap. 11, & 12. & 13. The *Synch.* of the Witneſſes, of the Court, of the Beaſt, and of the Woman.

If the treading under foot of the court and holy city did agree in time with the prophecy of the Witneſſes; it will agree in time alſo with the Beaſt, with which the Witneſſes agreed in time; and therefore alſo with the Woman in the wilderneſſe, to which the Beaſt agreed in time. So the Woman in the wildernes, the dominion of the Beaſt, the treading of the holy city under foot, and the prophecie of the witneſſes, do ſynchronize each with other.

The ſecond *Synchroniſme.*

Chap. 13. *Of the two horned beaſt (who is alſo the falſe prophet) With the ten horned Beaſt (which is alſo called the Image of the Beaſt.*

For the two horned Beaſt is the founder, or erector of that ſeaven headed Beaſt, wearing crownes upon his ten hornes; which after his deadly wound, to the great hurt of the Saints he

anew

anew reſtored according to the image of a certain former eſtate wherein he was to rule full 42. moneths, *chap.* 13. *v.* 3,5,12,14, 15. which being done, he doth exerciſe all his power in his preſence; and alſo doth ſhew (or worke) great wonders in his ſight, *verſe* 12, 13. and *chap.* 19. *verſe* 20. At length this very ſame two horned Beaſt (which *Iohn* calleth elſwhere the falſe prophet) together with that other Beaſt, in whoſe preſence hee had done the wonders, as inſeparable companions are taken, and both caſt alive into a lake of fire burning with brimſtone, Chap. 19. v. 20. When therefore the ten horned Beaſt (give me leave, for plainneſſe ſo to call the ſeaven headed Beaſt reſtored) and the two horned falſe prophet are not ſeparated one from the other, either in their riſing, or in their ruine; Moreover, whereas the one exerciſeth the power of the other ἐνώπιον αὐτοῦ, that is, in his preſence, who ſeeth not that they neceſſarily contemporize through their whole time? But that the whole matter may bee rightly perceived, it is to be underſtood, that there is no other ſtate of the ſeven headed Beaſt deſcribed, *cha* 13. then that of the inſtauration, or of the laſt head, which was tenne horned; that which the whole order of the deſcription doth make evident. For whatſoever evill the Beaſt is ſaid to have committed, whatſoever worſhip or adoration is given unto him by the inhabitants of the earth, all that is ſaid to be done after his inſtauration, or healing of his wound. Furthermore, that the ten hornes doe belong to the laſt head or ſtate of the Beaſt (which is the ſtate of his inſtauration) is manifeſt by the interpretation of the Angel. Chap. 17. For there when five heads had fallen, that is, had fulfilled their courſes, and the ſixt even then in *Iohns* time was in being; yet the time of the hornes is ſaid not to be as yet come. Therefore of neceſſitie it muſt belong unto the ſeventh or laſt head. Verſe 10.

An apendix concerning the mutuall interchanging of the names of the Beaſt and the falſe prophet; likewiſe of the Beaſt and the image of the Beaſt.

For of both theſe the title of the *Synchroniſme* did admoniſh, and firſt, that the two horned Beaſt, and the falſe prophet be the ſame, *Irenæus*, one amongſt the moſt ancient interpreters of the *Apocalyps* hath obſerved. Which by the comparing of the 13, 14, 15, and 16, *verſes* of the 13. *chap.* with the 20. *verſe* of

the 19. *Chap.* is ſo cleare and manifeſt that it needes no further proofe.

But that which the title further ſeemeth to intimate, that the ten horned Beaſt is wont alſo to be called by the name of the image of the Beaſt, that is not ſo evident, and which the reader except very attentive, will ſcarce at all perceive. But that the ſame is ſo, I think that I have obſerved upon good ground; and therefore, whereſoever the Beaſt and the falſe prophet are mentioned together (which I finde three times) there by the ſurname of the Beaſt, is underſtood no other then the ten horned beaſt; when by the falſe prophet, it is evident there is meant the two horned. Contrarily, where with the Beaſt thou ſeeſt coupled the image of the Beaſt [as *chap.*14.*ver.*9.11. *chap.*15.*ver.*2. *chap.*16.*ver.*2. *chap.* 19 *ver.* 20. and *chap.*20.*ver.*4.] there by the Beaſt is to be underſtood the falſe prophet; and by his image the ten horned Beaſt, or the ſeven headed reſtored: for this Beaſt ſeeing hee acknowledgeth the falſe prophet to be his reſtorer, and that he ſuffereth himſelfe to be guided by the will of him, as of his ſupreme Lord [*chap.*13. *verſe* 12,14, 15.] he is not without cauſe called his Image; not whoſe ſimilitude hee repreſenteth, the genitive being paſſively taken (for in that reſpect he is the Image of another, happily of the ſeven headed dragon, or of the ſtate in in which hee flouriſhed before the wound, according to whoſe example he doth afreſh blaſpheme God, and make warre againſt the Saints) but that image which that two horned Beaſt ſpeaking like the Dragon did reſtore and challengeth for his owne, the genitive, to wit, ſignifying the Agent or Poſſeſſor; even as in the ſelf-ſame places that is not the marke of the Beaſt, which is ſtamped upon the Beaſt himſelfe, but wherewith that ſame Beaſt doth brand thoſe that worſhip him.

And that it is ſo, as I have ſaid, concerning the image of the Beaſt, that which is ſaid in the 13. *chap. verſe* 15. is for an argument in the firſt place, that that very image of the Beaſt, which the falſe prophet did give life unto, did cauſe that whoſoever ſhall not worſhip the image of the Beaſt ſhould be ſlaine; likewiſe elſe where (that thou mayeſt know him to be the Beaſt) hee is almoſt ever put after a verb which ſignifies to adore, as an object of worſhip: when as therefore the Apocalyps doth pourtray onely two and no more Beaſts; this ſo wicked a majeſtie with like

like power either of commanding or compelling, cannot but agree to either of them. Furthermore, where the Beaſt is preſent together with the falſe prophet, the image of the Beaſt in the ſame conſtruction of words is not to be found, as if there the appellation of the Beaſt ſhould ſerve the turne.

To conclude, of that ſelf-ſame is the image of the Beaſt ſaid to be, of whom is the name and number, *chap.* 15.2. But the name and number ſeeme not to be called the name and number of any other beaſt *chap.* 13. then of the two horned, therefore it is like that he is alſo called the image of him (as of his principall founder or chief Lord.) But this Image, whether it be, or be not that tenne horned Beaſt, it nothing hindreth our purpoſe: for the *Synchroniſme* of the Beaſts is not built upon this foundation.

The third *Synchroniſme*.

Of the great harlot or myſticall Babylon with that ſame ſeven headed Beaſt ten horned. Chap. 17.

1 The time of the Beaſt is the time of the deſert [*Synch.* 1. § 1.] and the harlot is ſeene of *John* in the deſert, *chap.* 17. *verſe* 3. 4. but this marke doth not much enforce.

2 The ten horned Beaſt carrieth the harlot. or if you had rather ſo call her the whore, and the harlot ſitteth upon the beaſt: therefore they are both of one and the ſame time, *verſe* 3. 7. *Machatricem*

3 The ten hornes of the Beaſt (with which his laſt and neweſt head is branched [marke it well] under the courſes of which alone (in which likewiſe it revived after its deadly wound, the courſes of the firſt heads being now before fulfilled, the harlot doth ride the Beaſt, and the Beaſt doth beare the harlot:) theſe ten hornes, I ſay, are ten Kings, who take their authoritie as Kings at one houre with the Beaſt, to wit, with that Beaſt which was reſtored, and did beare the whore, and now was become ten horned, that is, exerciſing the courſe of the laſt head. Theſe, the time being fulfilled wherein they ſhould deliver their authoritie to the Beaſt, [*ver.* 13.17.] that is, when the frame and body of the Beaſt came to be diſſolved, they hate the harlot, and make her deſolate and naked, and at length burne her with fire, [*ver.* 16.] So therefore the Beaſt, which in the ſtate of ten hornes (in which onely *John* did prophetically conſider her)

her) first began with the harlot, that is, with the whore, and shall not survive the harlot, nor the harlot him: therefore, the harlot and that Beast doe synchronize universally and exactly, which was the thing to be proved.

The Fourth *Synchronisme.*

Of the 144000. *sealed: being virgins, With the Whore of Babylon and the Beast.*

Chap. 14
Chap. 17.

1 For first they are called Virgins, and for that commended, that they had not defiled themselves with harlots, *Chap.* 14. *ver.* 4. Therefore they fall into the adulterous times of the whore of Babylon, with whom the Kings and inhabitants of the earth commit fornication, *Chap.* 17. *verse* 2. and 18. 3.

2 Out of this company of Virgins proceed those which denounce the ruine of Babylon, [*Verse* 8. of the same 14. *Chap.*] and who do deterre men from all communion with the Beast, or his Image, or his Marke: therefore this company of Virgins doth contemporize with Babylon and the Beast.

3 To conclude, these are those called, chosen, and faithfull followers of the Lambe, *Verse* 4 of the said *Chap.* with whom being accompanied *Chap.* 17. *v.* 14. he maketh war with Kings or the hornes of the Babylonian Beast; and who by conduct of him (as being King of Kings and Lord of Lords) shall at length get the victorie (in the same verse) for those words, Lord of Lords and King of Kings, I thinke ought to be read by a parenthesis: where the Angel saith, these shall fight with the Lambe, and the Lambe shall overcome them (because hee is Lord of Lords and King of Kings) and they that are with him called Elect, and faithfull: that is the Lambe and who are with him called, elect, and Faithfull, shall overcome the tenne Kings supporting Babylon.

4 But these things suffice not to make the contemporation a full and entire contemporation, for they may all consist even with a contemporation but in part. I thus therefore demonstrate the company of the sealed of the Lambe wholly and exactly to contemporize with the Beast, That company of the sealed, being an opposite with the Beast, or of the whole company of the followers of the Beast, is of the same time with them: to wit, the

the bands of the holy ſouldiers, even then perſevering in their alleagiance to the Lambe, when other inhabitants of the world as revolters and Apoſtates had taken the marke of the Beaſt.

It is plaine out of the text, whence as in times paſt according to the ancient cuſtome, ſervants and ſouldiers were wont to be branded and marked, with the name of him to whom they had given their Faith: even ſo theſe are ſhewed to beare the name of the Lambe and of his Father in their fore-heads.

Since this is ſo, it followeth, that either holdeth equall proportion with other, and altogether anſwer in a like diſtance of time. For the ſtate of ſuch oppoſition doth require, that the company of the Sealed of the Lambe, for as much as is intended by that viſion, be wholly eſteemed of an oppoſite eſtate of the Beaſt: For beſides ſuch oppoſition it hath no eſtate by the meaning of this viſion, and therefore with the ſame beginning beginneth, and ending endeth.

5 Furthermore concerning the finall contemporation, that alſo may be proved by that mark out of the 7. *Chapter*. Becauſe the period of both, aſwell of the tyranny of the *Beaſt*, as of that company of the ſealed, is the multitude of the palmebearers: of the *Beaſt*, becauſe it is there ſaid of the palm-bearers: Theſe are they which came out of great tribulation, but out of what tribulation, except of the *Beaſt* perſecuting the Saints? Therefore they leave the tyranny of the *Beaſt* behinde them: of the companie of the ſealed; becauſe the multitude of the palm-bearers immediately follow, as by that tranſition (μετὰ τοῦτο εἶδον *after theſe things I ſaw*) is manifeſt. Chap. 7. 1.

5. *A Conſectarie of the generall Synchroniſme of all hitherto mentioned.*

So the *Beaſt* reſtored to life again or the ten horned, hath contemporized with the woman in the wilderneſſe, the treading under foot the holy City, and the witneſſes in the mean time mourning in ſackcloth, Synch. 1. The two horned *Beaſt*, with the ten horned *Beaſt*, Synch 2. The whore with both, Synch. 3. The companie of the virgines ſealed, with the whore and the *Beaſt*, Synch. 4. Therefore all Synchronize with all.

The ſixth *Synchroniſme*.

Of the inward court meaſured with the reed of God, of the lying in wait and the battaile of the ſeven headed Dragon with Michael *concerning the child-birth.*

For they are the immediate antecedents of thoſe things which formerly were ſhewed to be contemporaries: the battaile of the Dragon, and the child-birth of the woman, of the habitation of the woman in the deſert, and of the ten horned Beaſt; the inner court (for that which is ſaid concerning the temple of God, the altar and the prieſts worſhipping there according to cuſtome, is the Periphraſis thereof) of the outer court or people, where the Gentiles without right or reaſon are ſaid to be harboured.

For firſt both of them, as well the child-birth of the woman, as the battail of the Dragon with *Michael*, doth altogether pitch upon the ſame period, that is, the flight of the woman into the wilderneſſe; which is ſaid immediately to have followed the deſigne of them both. For the woman, as ſoone as ſhe had brought forth flieth into the wildernes, there to be nouriſhed 1260. dayes, *chap.* 12. *verſe* 6. Likewiſe the Dragon being throwen downe, the woman flyeth into the wildernes, there to be nouriſhed from the preſence of the Serpent, or Dragon for a time, times, and halfe a time, *ver.* 13, 14 wherefore the title of the *Synchroniſme* doth caſt both theſe as you ſee, into one time, as it were viſions of the ſame time, and altogether of the ſame thing, and which there was no ſuch need to ſever in this matter.

Furthermore that ſame duell, wherein *Michael* overcame the Dragon, did goe next before the ſeven headed revived or ten horned Beaſt: for the Dragon forthwith as ſoone as hee was throwen downe unto the earth, ſtanding upon the ſea ſand for the time to come, delivereth his place, that is, his power, throne, and great authoritie, to the Beaſt riſing up thence; and (as the Complutenſe edition which *Irenæus* hath it) one of his heads as it were ſlaine to death; whoſe wound being healed, the whole world wondring followed the Beaſt, *chap.* 13. *verſe* 1, 2, 3.

* *Lib.* 5. *Cap.* 28. *Ep.* 33. and the text in the *Græcia* book with *Andreas Cæſariens.* aſſenteth to this reading; as alſo the Syriaque interpreter which is lately ſet forth, yea among the latine Fathers, Primaſius doth not read that word (*vidi* I ſaw) although he take it ſo by adding the verbe (*fuerit* was.) This deceived him that in latine (one of the heads, &c.) concerning the caſe is doubtfull, not ſo in the Greek.

And

And thus far the matter is plaine and cleare: but the anteceſſion of the inner court to the outward court (which is the onely thing that remaineth to perfect this *Synchroniſme*) is a little harder taske to prove, becauſe the matter is otherwiſe taken, and therefore hindred with prejudice; yet thus I ſhew it. The inner court, according to the building of the temple, in ſituation and order is before the outer court being neereſt to the throne of God or the temple (which was the principall part of the whole ſtructure.) Therefore if the things ſignified be of divers times (for it is no new thing, that the order of ſituation ſhould expreſſe the order of time, as it is to be ſeen in the *Statua* in *Nebuchadnezzars* dream:) ſurely it is agreeable to reaſon, that the thing ſignified by the inner court ſhould bee in time before the thing ſignified by the outer. But that the things meant by the courts are of diverstimes, and ſo that which is meant by the inner court more ancient and before the other. I thus farre demonſtrate, becauſe this viſion of the meaſuring of the court of the temple and altar, or the inner court, is the beginning to the propheſie repeated; which (as anon more at large ſhall be ſhewed) doth from the originall and very firſt beginning rehearſe the times of the propheſie of the ſeales, the beginning whereof no man doubteth to be fetcht from the very *Epoche* of the time of the Revelation. Thou muſt (ſaith he) propheſie againe (for ſo he expoundeth the myſterie of the eaten booke) to many people, nations, tongues, and kings. πάλιν *Again*, that is to ſay, the order of times, concerning which he had propheſied before being repeated. For he beginneth from that meaſuring of the temple and altar, and them that worſhipped therein. If therefore the viſion of the woman bringing forth the childe and the war of the Dragon (which is part of this repeated propheſie) do aſcend to the very head of the period, or time of the Revelation, ſo that the Revelation hath nothing more ancient then it, or which deriveth its originall higher (which will be manifeſt as well out of the nature of the thing it ſelfe which is a birth, as alſo out of the *Synchroniſmes* hitherto demonſtrated, and hereafter to be demonſtrated:) why ſhould not much rather the beginning of the ſame propheſie, and the firſt viſion of all the reſt be thought to aſcend thither? But the moneths of the outer court cannot aſcend thither; as which wholly have contemporized with the ten horned Beaſt. Therefore

τὴν αὐλὴν τὴν ἔξω. Chap. 11. verſ. 1. τὴν αὐλὴν verſe 2. of the ſame chapter.

fore to mee it is moſt clear that the times of the * Inner Court meaſured, do not onely go before the moneths of the * outer unmeaſured, but alſo ought to be derived from the originall of the repeated prophecie, together with the viſion of the child-birth, and dragon.

Now that theſe three, the habitation of the woman in the wilderneſſe, the ten horned beaſt, and the treading under foot of the outer court by the Gentiles, are contemporaries, it appeareth out of the firſt *Synchroniſme*: therefore the times of the meaſuring of the inner court, and the child-birth of the woman, together with the lying in wait of the dragon, and the battell with *Michael*, are the immmediate antecedents of contemporaries, and conſequently, they themſelves cannot but contemporize each with other; * the very point I was to demonſtrate.

ὅπερ ἔδει δεῖξαι.

The 7th *Synchroniſme*.

Of the ſeaven Phialls, and of the Beaſt, and of Babylon inclining to ruine.

Chap. 8.

The effuſion of the Phialls bringeth the ruine and deſtruction of the Beaſt, as out of the text it ſelfe is manifeſt, for the conquerours of the Beaſt ſing the * triumphant ſong of *Moſes*, *chap.* 15. *verſe* 2.3. And it is moreover ſpecially manifeſt concerning the firſt Phiall [*chap.* 16. *verſe* 2.] which inflicteth a grievous ſore upon men, having the mark of the Beaſt, and thoſe that worſhip his image: concerning the firſt Phiall [*verſe* 10.] which is poured upon the throne of the Beaſt, and makes his kingdome dark. And likewiſe concerning the laſt, which being poured out; Babylon is utterly deſtroyed, *verſ.* 19. Therefore the pourings out of the Phials doth contemporize with the ending of the Beaſt and Babylon.

ἐπινίκιον.

The other part.

I Have gone through the firſt part in ſeven *Synchroniſmes*; the other part of the ſeals followeth, wherein I ſhall demonſtrate the connexion of all the foreſaid prophecies (and if there be any other alſo) with the ſeales, in ſo many other *Synchroniſmes*. Whence it will plainly appear (a thing moſt worthy obſervation, and of no ſmall moment to the interpreter, unleſſe I be deceived) that the whole Revelation from the fourth chapter: (For I now medd-

meddle not with the ſeven Churches) is diſtributed into two principall prophecies, either of which proceedeth from the ſame time, and endeth in the ſame period. The firſt is of the ſeale, and in them of the trumpets; for the ſeventh ſeale is the ſeale of the trumpets, which I take for granted every where out of the grammaticall ſenſe of the context: neither is the ſame order of meaning which is held in all the reſt of the ſeales, to be thought not to agree to the ſeuenth alone: as that that viſion which followeth the opening of the ſeale ſhould be the matter of the ſeale. Now the viſion of the ſeven Angels with the ſeven trumpets ſucceedeth the opening of the ſeventh: the other prophecie (or rather body of propheticall viſions) is τῦ βιβλαρίδιυ or of the little book opened, which beginning at the ſame inſtant of the *Apocalyptique* time, repeateth the time of the former prophecie which is of the ſeales, from the eight verſe of the tenth chapter, unto the end of the book: And that this is a repetition of the prophecy is ſhewed by that tranſition *verſe* 11. of the ſame *chapter*, where the Angell ſaith *to Iohn*, thou muſt againe πάλιν prophecie to many people, and Nations and tongues, and Kings. Furthermore reader, that alſo perhaps ſhall not be unworthy thy obſervation, that the ſeverall beginnings, as well of both theſe, as alſo of the firſt viſion of all concerning the ſeauen Churches, as of three entire prophecies are proclaimed with a voice as of a trumpet from heaven ſpeaking with *Iohn*, as if the holy Ghoſt by this note would diſtinguiſh them from the reſt of the prophecies, which are parts of theſe maine principles, in which (partiall prophecies) you will ſee no ſuch thing to be.

Apocha. τὸ πρᾶγμα. *Syſtema.*

Now theſe are the beginnings of the prophecies; of which I admoniſh, of the viſion of the ſeven Churches, *chap* 1.10. in theſe words: *And I was in the ſpirit upon the Lords day, and I heard a great voice behinde me as of a trumpet*, ſaying, *&c.* of the prophecie of the ſeales alſo, *chap.* 4. *verſe* 1. on this wiſe: And the firſt voice which I heard as of a trumpet ſpeaking to mee, ſaid, &c. of the prophecie of the booke opened laſt of all, *chap.* 10. *verſ.* 8. And the voice which I heard from heaven (to wit, as of a trumpet ſpeaking) ſpake againe unto mee, and ſaid, &c. Hitherto hath been the Prologue, and that as I hope not inpertinent to the matter we have in hand. The *Synchroniſmes* now follow.

I.

The principall Synchroniſme.

OR

The Synchroniſme.

Chap. 8 *Of the ſeventh ſeale which as touching the ſix firſt trumpets, is of the ſame time with the ten horned, and two horned Beaſts, and the reſt contemporizing.*

For firſt the beginning of the Beaſt doth contemporize, with the beginning of the ſeventh ſeale, which is of the trumpets,

For, ſince the company of the ſealed, being as it were oppoſite to the Beaſt raigning, muſt therefore juſtly and exactly contemporize with the Beaſt; and ſince the ſame company of the ſealed beginneth with the beginning of the ſeventh ſeale, or ſeale of the trumpets: it followeth altogether that the Beaſt likewiſe beginneth with the ſame ſeventh ſeale, or the ſeale of the trumpets.

Now therefore that the company of the ſealed entirely and exactly contemporizeth with the Beaſt, it hath beene ſhewed *Synch.* 4. the firſt Part. That the ſame company of the ſealed begin with the ſeventh ſeal, is apparant out of the ſeventh *chapter*, where that ſealing is ſubjoyned immediatly to the ſixt ſeale. For the viſion of the ſixt ſeale being over when the ſeventh which is of trumpets was now to bee opened, proviſion is made for the ſealing of Gods elect ſervants, leſt they ſhould be deſtroyed by the great and bitter calamities which were to fall upon the world (when the foure Angels, being ſet over the foure quarters of the world, ſhall at the ſound of the trumpets, let looſe the windes which hitherto they had reſtrayed,) for whom alſo a caveat is given at the ſound of the fift trumpet, *chap. 9. verſe* 4. that thou mayeſt at leaſt by that marke know that ſealing to belong to the times of the trumpets. And that the end and going out of the ſixt ſeal is the beginning of the ſeventh, is out of all queſtion; ſince the order of the ſeales one after another, neither can, nor ought to bee interrupted: Therefore it muſt needs bee that the companie of the 144000. ſealed, which followes the ſeale being over, do begin with the ſeaventh ſeale which immediately ſucceedeth the ſaid ſixt ſeal. And ſo the holy Spirit by the marke of

Chap. 6. 12.

this

this ſealing (as I judge) hath in his marvellous councell taken order that wee might know the connexion of the beaſt beginning with the beginning of the ſeventh ſeale: ſince no other reaſon can be rendred, why the orderly ſucceſſion of the ſeales not otherwiſe to be interrupted, ſhould be confounded with the interpoſition of this viſion of the ſealed, Chap. 7.

Secondly, the end of the Beaſt doth contemporize with the going out of the ſixth Trumpet.

For ſince the 1260 dayes of the witneſſes mourning in ſackcloth are ended at the going out of the ſixth trumpet, or the beginning of the ſeventh; it muſt needes be that the 42. moneths of the *beaſt* end there alſo, and by conſequence that the tyrannie of the *beaſt* is contained within the compaſſe of the ſix firſt trumpets; which was the very point I was to demonſtrate.

But that the 42. moneths of the *beaſt* in like manner as the 1260 dayes of the mourning of the witneſſes their contemporaries, are to be ended at the going out of the ſixt Trumpet, is already demonſtrated in the firſt part Synch. 1. §. 3. where out of the eleventh chapter is ſhewed, when the witneſſes after they had continued dead three dayes, being raiſed to life againe, and carried up into heaven had fulfilled the dayes of their mourning propheſie; and a great earth-quake being cauſed the ſame houre or time, the great City was fallen, and the *Beaſt* the cruell enemy of the witneſſes by reaſon of the deſtruction then to bee ſuffered was at the laſt caſt that wee may know in what time of the ſeales and trumpets this ſhould happen, the Spirit hath immediately joyned the ſecond woe (that is the ſixt trumpet) even then to be paſt, and the third woe (to wit the ſeventh trumpet) to come anon which character, another guide of this great Synchroniſme, I do beleeve to be inſerted in that place even chiefly to that end that it ſhould bee as it were another of the hinges, upon which this great and univerſall frame of the open book and prophecie of ſeales ſhould be turned. For otherwiſe both this warning, and the ſound of the ſeventh trumpet which followeth forthwith in right and naturall order ſhould have been placed at the end of the prophecie of ſeals *chap.* 10. But the holy ſpirit having in that place foreſhewed the myſterie of the ſeventh trumpet after the manner of a Proclamation, lightly only, yet as much as ſeemed ſufficient, to wit, (*that*

Verſ 9, 10, 11, 12

Verſe 13. *Animam agere.*

Verſe 14.

at

Chap. 10.7. *at the ſounding thereof, the myſtery declared to the prophets, ſhould be conſummate*) he would a little while withhold and deferre the ſounding thereof and the expreſſe definition of the myſterie (and that no doubt not without ſome weighty cauſe: to wit, untill a tranſition being made to the new prophecie of the open booke Chap. 10. from the eight verſe to the end] he had brought up the firſt viſion thereof (the courſe of the Revelation being likewiſe run over) to the ſame period. For that I would the Reader ſhould well obſerve: in this one viſion of the eleventh chapter (as being the firſt of the propheſie repeated over again) the moſt wiſe ſpirit runneth through, as the Weaver the warpe with the woofe, the whole ſpace of the prophecie of the ſeals: and knitteth the ſame by the ſeventh trumpet, as it were with a curious knott, to the order of the ſeales, for direction of the time. But to what end, but that the other prophecies of the little book being joyned by their characters to the firſt viſion, ſo fixed and compared with the ſeales, the whole body of the repeated propheſie might bee aptly conjoyned with the ſeales.

Fronta.

Furthermore, leſt that happily ſhould raiſe any ſcruple in any, that thoſe things which are related in the Text, concerning the overthrow of the *Beaſt*, concerning the fall of the Citie, and the ſlaughter of men cauſed by the Earth-quake, ſeeme not at all that they ought to be underſtood of the utter deſtruction of the *beaſt*: I ſay, that neither is this requiſite to that Synchroniſme whereof we have treated, but that they be meant at leaſt concerning the finiſhing of his time of authority and raigne, which is determined in 42. moneths; and which the Synchroniſme of the *beaſt* and witneſſes being granted, muſt needs end together with the dayes of the witneſſes. But that eſtate of the *Beaſt* which yet a little while ſhall be remaining (as hence may be gathered) ſhall bee ſo unlike the former, as is not to be accounted the ſame; but alſo not long after under the ſeventh Trumpet utterly to bee deſtroyed and aboliſhed; the Kingdomes of this world becomming our Lords and his Chriſts.

And ſo this principall Synchroniſme being well grounded, it will be manifeſt that the other Synchroniſmes may be eaſily derived thence and knitt together with the ſeales.

The

The ſecond *Synchoriſme.*

Of the inner Court and of the warre of the Dragon *and* Michael, *concerning the birth of the childe being contemporarie with the firſt ſix Seales.* Chap. 12. Chap 7.

Becauſe they are the next antecedents of the ſucceeding contemporancies. For the ſix firſt ſeales are the next antecedents of the ſeaventh. The inner Court and the contention of *Michael* with the *Dragon* are the next antecedents of the Beaſt and the company of 144000. ſealed. But now the ſeaventh ſeale or (which is all one) the ſix firſt trumpets, the company of the ſealed, and the Beaſt, are contemporaries; as is ſhewed in the former *Synchroniſme.*

The third *Synchroniſme.*

Of the Vialls with the ſixt trumpet. Chap. 16. Chap. 9.

The ſeven Vialls of the laſt wrath, ſince they are ſo many degrees of the ruine and fall of the Beaſt [*Synchroniſme 7. Part 1.*] thereupon neceſſarily they are to begin with the beginning of the ruine and fall of the Beaſt. But the kingdome of the Beaſt began ſo much to decay, the ſixt trumpet yet ſounding, and proceeded to that ruine at length, that at the going forth of that trumpet, there ſhould be an end of that power of 42. moneths in which it was given him to bear rule and to overcome the Saints [*Synch.* 1. of this part.] But the Beaſt could not fall to that ruine and fatall calamities before that the fift Viall at leaſt ſhould be poured out; for then at length that his ſeat was to be ſhaken, and his kingdome darkned, appeareth *chap.* 16. *ver.* 10. Therefore five of the Vialls at the leaſt are powred out, before the ſixt trumpet left ſounding, and I beleeve alſo the ſixt for the ſeaventh Viall, which is the Viall of conſummation [there verſe 17. 18.] doth therefore concurre with the beginning of the ſeaventh trumpet, which likewiſe is the trumpet of conſummation, *chap.* 10. *ver.* 6.

The fourth *Synchroniſme.*

Of the thouſand yeeres of the Dragons or Satans being bound with the ſeaventh trumpet, or ſpace from the deſtruction of the Beaſt. Chap. 20. Chap. 11.

That this of the binding of Sathan may the better be underſtood; that is to be premiſed before the demonſtration that in the text it is ſaid, that then thereupon Satan is not onely caſt

Chap. 20. 3. into the bottomleſſe pit, but there ſhut up; and moreover, that the Angel had ſealed it up upon him, that hee ſhould no more ſeduce the Nations, untill the thouſand yeers were conſummate: that is, had ſurely encloſed him that at no hand hee ſhould come forth. For it was the manner of the Hebrewes and neighbouring Nations, when they would ſurely ſhut and make faſt a doore, they ſealed it. So the ſtone put upon the Lions denne whereinto *Daniel* was caſt, king *Darius* ſealed with his ring, and with the ring of his Lords. *Daniel* 6. * In the Apocryphall Hiſtory the ſervants of *Daniel* ſhut the doores of the temple of Bel, and ſeale it with the kings ring. Likewiſe the Jewes, *Matth.* 27. 66. did ſhut the Sepulchre of our Saviour, or made it ſure by ſealing the ſtone, &c. ἀσφαλίσαντο σφραγίσαντες τὸν λίθον μετὰ κυνοφυλάκων: where is to be obſerved that ἀσφαλίζειν σφραγίζειν doe mutually expound themſelves. For it is one thing to be caſt downe from heaven, (*Chap.* 12. (which ſo many apply to this place) and quite another to be bound, to be ſhut up in a bottomleſſe pit, and to be ſealed. The firſt taketh not away the libertie of wandring abroad and doing hurt; but the other by no meanes ſuffereth to come out of his priſon: yea I dare affirme that none of thoſe things which are related in the 20th *Chapter*, doe appeare in the 12. neither againe concerning that which is rehearſed in the 12. *Chapter*, is there any word extant in the 20. ſo far it is off, that the ſame thing ſhould be repreſented in both. Let us examine it a little: In the 20. *Chap* there are four things related of the Dragon. Firſt, that hee was apprehended by the Angel which deſcended from heaven. Secondly, bound. Thirdly, caſt into a bottomles pit. Fourthly, that he was ſhut up and ſealed. But thou ſhalt finde none of theſe in the 12th *chap*. Likewiſe that one thing which is declared in the 12. *Chapter*. concerning the caſting down of the Dragon from heaven into the earth, of that there is not one * ſillable in th 20th yea, it may plainely bee gathered out of the context that that was not at all then done; for it is ſaid there, that the Angel which did come to binde the dragon deſcended from heaven: therfore the dragon was even then upon the earth. For otherwiſe wherefore ſhould the Angel deſcend from heaven to apprehend him hereupon *cha.* 12 *Michael* deſcended not frō heaven, but in the very heaven he *fighteth* hand to hand.

* Bel and Dragon, verſe 11.

hand with the divell. Theſe things thus premiſed, let us come to the * demonſtration of the *Synchroniſme*. ἀπόδ. ξ.

1. *Arg.* Vnder the firſt ſix ſeales the Dragon or Satan was free and looſe; likewiſe under the firſt ſix trumpets of the ſeventh ſeale: therefore it remaineth that the 1000. yeeres of the binding of Satan are caſt upon the time of the ſeventh trumpet. *Arg* 1.

For that Satan or the Dragon was not bound, while the ſix firſt ſeales did yet run their courſe, appeareth by this, that during all that ſpace he bruſſling with ſeven heads, and ſeven Crowns, fought in heaven with *Michael* about the child-birth of the woman, as lately hath been ſhewed *Synch.* 2.

But neither came it to paſſe in the ſix firſt trumpets of the following ſeale: for this is the time of the woman in the wildernes, and of the raigning ten horned Beaſt as appeareth out of the firſt *Synchroniſme* of this part. Surely, it was far wide that the Dragon ſhould be thought to be bound, while the woman lived in the wilderneſſe; who being throwne downe by *Michael* from heaven, did endeavour to drowne her in her flight with the flood of waters which he caſt out of his mouth: and then when this tooke none effect according to his minde (the earth ſwallowing up the flood, and the woman now received into the wilderneſſe) being inflamed with wrath and fury, hee went to make warre with the remnant of her ſeed, which kept the Commandments of God, and had the teſtimonie of Jeſus, *Chap.* 12. *verſe* 13, 15, 17. Are theſe tokens of Satan bound?

But let us ſee alſo concerning the Beaſt; and heare, how the Dragon was bound under his raigne, to wit, the Dragon gave his power, and his throne, and great authoritie, and all the world wondring followed the Beaſt, and they worſhipped the Dragon which gave power unto the Beaſt, *chap.* 13. *verſe* 2, 3, 4. But perhaps Satan was able to doe all theſe things from out of his priſon: certainly being ſhut up and ſealed he could not. But that there may be no ſhifting place left, and that it may plainly appear how free and looſe the Dragon was yet to commit thoſe ſame villanies from which being once impriſoned, he is ſaid to be reſtrained; behold another * ſcholler of his, the falſe prophet being the inſeparable companion of the ten horned Beaſt, & the adminiſtrator of his Beſtiall authority, of whom thou haſt it expreſly written, that he did great wonders, and that he deceived the Chap 13. 13, 14. * *Alumnus.*

inhabitants of the earth by the ſignes which were permitted him to doe, will any one now eaſily beleeve, theſe Beaſts carrying things thus, that the Dragon, that is, Satan, was bound, that he was caſt into a bottomleſſe pit, and ſealed up, that hee might not deceive the people any more? according to the 20th *chap. ver.* 2. 3.

Moreover, out of the trumpets themſelves (for halte the time at leaſt) an argument is not wanting of the devils libertie and freedome. For what is that king of the locuſts of the fifth trumpet, which is called the angel of the bottomleſſe pit whoſe name in Hebrew is *Abaddon*, and in Greek *Apollyon*, and whom Saint *Iohn* painteth out to be ὃν ἐκ τοῦ οὐρανοῦ πεπτωκότα, him who fel from heaven lately into the earth, that very ſame Dragon and Satan, whom *Michael* before the ſound of the trumpets had thruſt downe from heaven unto the earth? Neither doe I remember that in the whole Revelation there is read of any other beſides him to have fallen upon the earth; neither doe I know whether thoſe elogies of the Angel of the bottomleſſe pit and *Abaddon*, can agree with any other beſides him. Howſoever it is, certainly Satan was not then bound, the bottomleſſe pit (as there it is ſaid) was not ſhut upon him and ſealed up: (but as you may ſee *chap.* 9. 2.) open, and that ſo, that the ſmoke thereof aſcended, as the ſmoke of a great furnace, and the ſunne and the aire was darkned by the ſmoke of it.

Chap. 9. 11. Ἀπολλύων. that is, a deſtroyer. Chap. 9. 1.

To conclude, but that this libertie of the Dragon or Satan in deceiving the people, continued even to the very deſtruction of the Beaſt, and therefore was altogether of one time with the ſix firſt trumpets, I thinke no man can doubt which ſhall well mark, what is read to be done from the effuſion of the ſixt Viall: to wit, that when the ſeventh, that is, the laſt by and by was to be poured out, and therefore the finall ruine of the Beaſt, was even then at hand, out of the mouth of the Dragon, and the Beaſt and falſe prophet, his Vicars, three uncleane ſpirits, ſpirits of devils working miracles, ſhall goe out to the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie. *Chap.* 16. 13. 14.

So the 1000. yeeres of Satans being bonnd, that he ſhould not deceive the people any more, can have no place, neither under the ſix firſt ſeales, nor under the ſix firſt trumpets: therefore they are to be left in the ſeventh trumpet.

Arg. 2.

2 *Arg.* After a thouſand yeers being fulfilled, Satan being let looſe out off his priſon for a ſhort time, hee had raiſed new ſtirs, the ſcum of the deceived people: which hee had gathered together, being conſumed with fire fallen from heaven, the deceiver himſelfe being taken and arreſted, is ſaid to be ſent into the lake of fire and brimſtone * ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης where were both the Beaſt and the falſe prophet. Marke here reader, the chronicall caracter; by which is intimated, that this whatſoever it is concerning Satan, being taken and condemned after his ſecond looſing, it ſuccedeth the viſion of the former Chapter concerning the Beaſt and the falſe prophet being vanquiſhed, taken, and thereupon caſt into the lake burning with fire and brimſtone, by him which ſate upon the white horſe, as in order of narration, ſo alſo in the time of the thing done. For otherwiſe it ſhould not have been ſaid, that Satan was ſent thither, where both the Beaſt and the falſe prophet were, except both the Beaſt and the falſe prophet had been ſent thither firſt. * Chap. 20. 10.

Neither can any man of judgement ſay by way of evaſion, that this war after a thouſand yeeres of this 20th chapter, is not differing from that of the former chapter; when as not onely the caracter already brought, but alſo all the circumſtances on both ſides are repugnant; the parties, the battell, and the manner of the ſlaughter, there with the ſword, here with fire; yea and the event of either war unlike, as anon the matter being demonſtrated ſhall be made plaine, there the binding of Satan onely for a time, but here a condemnation to eternall fire.

The war therefore, wherein the Beaſt and the falſe prophet being taken are ſent into the lake of fire, ſeeing that it is different from this laſt, to which Satan at length to be caſt into the ſame lake had ſtirred up the nations preſently after his looſing; either it muſt needs be waged within the very ſame thouſand yeeres, or els when they were not yet begun. It could not be waged within the thouſand yeeres, becauſe ſo long Satan is ſaid to be bound, and ſhut up in the bottomleſſe pit, that he ſhould not deceive the people any more, untill the thouſand yeeres ſhould be conſummate, *chap.* 20. *verſ.* 3. But in the war, wherein at length there is triumph over the Beaſt and the falſe prophet and their companions, if ever at any other time, hee was moſt free and looſe to deceive, as appeareth by thoſe things which even now wee have

alleadged out of the ſixteenth chapter concerning the preparation of this war: to wit, that from the effuſion of the ſixt Phiall, when as now the ſeventh, wherein the Beaſt was utterly made an end of, was ready to be poured out; out of the mouth of the Dragon, out of the mouth of the Beaſt and of the falſe prophet, *Chap. 16. 13, 14 * three uncleane ſpirits, the ſpirits of devils ſhewing wonders, went forth to the kings of the earth, and of the whole world, to gather them together to the battell of the great day of God Almightie.

* *Ratio* Becauſe therefore the * ſtate of the thouſand yeeres doth no way admit ſuch Satannicall troubles and ſtirs: it muſt needs be, that this warre of the Beaſt ſhall in time goe before them, and ſo at length the 1000. yeeres of Satans binding, ſhall contemporize with the ſpace from the ſlaughter of the Beaſt; which was to be demonſtrated.

3. *Arg.* To conclude, ſince through thoſe thouſand yeeres wherein Satan is kept in priſon, Chriſt is ſaid to have reigned in that Emperiall and Magnificent Kingdome with his, thereupon by the ſame arguments and marks by which the *Synchroniſme* of either is eſtabliſhed, the other alſo will be confirmed. Therefore that that Emperiall Kingdome of Chriſt doth begin with the ſeventh trumpet or from the deſtruction of the Beaſt, is now for us to ſhew.

The fifth *Synchroniſme.*

Chap. 20. 4. Chap. 11. 15. *Of the* 1000. *yeeres of Chriſt his Emperiall raigne, and of the ſeventh trumpet for the ſpace from the deſtruction of the Beaſt.*

1 The excellent and Emperiall Kingdom of Chriſt, often and again mentioned in the Revelation and upon the coming whereof the quire of the Beaſts and triumphant elders are wont to ſing hymnes and thankſgivings to God every where ſucceedeth in order the conqueſt of, and the triumph over the Beaſt and Babylon. For firſt, where this reign of a thouſand yeers is properly handled Verſe 4. in *chap.* 20. of the number of thoſe which reign with Chriſt are they who had not worſhipped the Beaſt nor his image, nor had received his marke in their foreheads or in their hands; doe not theſe words ſufficiently ſhew that this reign of Chriſt ſucceeded the reign of the Beaſt, his image and his ſtigmatized followers? For

For wherefore ſhould this elogie be given to thoſe ſons of the kingdome, that they had not worſhipped the Beaſt, &c except the Beaſt had now gone before? For certainly the deſert in time goeth before the retribution and reward. But now this kingdom is given (as the order of the narration sheweth) to the Saints, as a reward of their faith and conſtancie; and that after their cauſe was firſt diſcuſſed in open Court; of which Seſſion as it were, there is a deſcription in theſe words: * And I ſaw thrones, and they ſat upon them, and judgement was given to them, that is to ſay, to them was given authoritie of judging, &c. Therefore the time wherein the Saints approved their faith and conſtancie to God, while the Beaſt ruled, went before the judgement, the reward followed the decree then made. * Verſe 4.

2 The ſame doth yet further appeare out of that hymne of praiſe ſung of the elders and beaſts at the overthrow of Babylon, *chap.* 19. 6. Ἀλληλούια ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ *Halleluiah* for the Lord God that Almightie one hath reigned, *ver.* 7. Let us be glad and rejoyce, and give glorie to him: for the mariage of the Lamb is come, & his wife hath made herſelf ready. For I doubt not but that the kingdom is the ſame in both places.

3 But of all moſt clearely out of the 11. *chap. ver.* 15 16. &c. where at the ſound of the ſeventh trumpet, the dayes of the witneſſes, and of the Beaſt, and the moneths of the Gentiles being runne out there is proclaimed in heaven, the kingdomes of this world are our Lords, and his Chriſts, and he ſhall raigne for evermore. And the foure and twentie Elders ſitting before God in their thrones fell upon their faces, and worſhipped God, ſaying, We give thee thanks Lord God Almightie, which art, and which waſt, and which art to come: for thou haſt received thy great might, and haſt entred thy Kingdome.

This is that finiſhing of the myſterie of God, declared by the Prophets, which the Angel had foretold before the tenth *Chap. ver.* 7. ſhould come to paſſe about the the time of the ſounding of the ſeventh trumpet: when neither the moneths of the Beaſt, nor the dayes of the witneſſes mourning, nor any thing at all concerning the period of time, times, and halfe time, ſhall be any more remaining, *verſe* 6. 7. plainely according to that which was foretold to *Daniel*, *chap.* 7. *verſ.* 25, 26, 27. and before concerning the Univerſall dominion of Chriſt, or kingdome of the

Saints

Saints to come after the ſame times, and altogether the ſame ſeſſion of judgement. Alſo that chap. 12 ver. 7. where the ſame Angel which is here in *John* is read with the ſame behaviour, rite, and (which is chiefly to be noted) almoſt in the ſame words, to have ſworne that that ſpace once being ended of a time, times, and halfe a * time, the diſperſion of the holy people, and together with that, that laſt of wonders ſhould be conſummate.

* Are not theſe thoſe times of the Gentiles mentioned. Luke 21. 24.

He which here deſireth further confimation, let him uſe the Characters of the former Synchroniſme: *for they affoord, as I ſaid, their mutuall helps.*

The ſixt *Synchroniſme.*

Chap. 21. 2. Chap. 11. 15.

Of the new Jeruſalem the bride of the Lamb with the ſeaventh trumpet, or the ſpace from the time of the deſtruction of the Beaſt.

1. The marriage of the Lamb, and that Emperiall kingdome of the Almighty Lord God, both begin after the deſtruction of Babylon, where the ſeaventh trumpet beginneth, this appeareth out of the hymne of the Elders and Beaſts, which in the former *Synchroniſme* we have commended out of the nineteenth *chap. verſ.* 6. 7. *Hallilu-jah*, for our Lord God Almightie reigneth. Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her ſelfe ready. But the new Jeruſalem is that bride of the Lamb, adorned and prepared for her husband: *chap.* 21 *verſe* 2. And I ſaw (ſaith he) the holy City, new Jeruſalem, coming downe from God out of heaven, as a bride adorned for her husband: and *verſe* 9. Come and I will ſhew thee the bride the Lambes wife, &c. Therefore even ſhe ſhal begin and contemporize with the ſeventh trumpet.

2. Now Jeruſalem is the beloved citie; but that beloved citie, forthwith after the 1000. yeares are ended, is ſaid to be compaſſed about by thoſe laſt troopes of Satan then let looſe, *chap.* 20. *ver.* 9. And they compaſſed the tents of the Saints and the beloved citie: therefore it muſt needs have beene extant before, while Satan was yet bound. I have thought fit to adde two other, either for confirmation, or illuſtration, and ſetting forth of theſe two arguments.

3. The

3. The ſeventh Viall being poured out, wherewith the Beaſt is diſpatcht and aboliſhed, there came a loud voice from the throne, ſaying, ΓΕ ΓΟΝΕ, It is done; *chap.* 16. *verſ.* 17. So alſo, He that ſat upon the throne ſaith to *Iohn* (beholding new Jeruſalem deſcending from heaven) *chap.* 21. *verſe* 5,6] Behold, I make all things new ΓΕ ΓΟΝΕ, It is done, I am * A, and Ω, the beginning and the end: therefore new Jeruſalem the bride of the Lamb beginneth at the laſt terme of the Vials ΓΕ ΓΟΝΕ the whore being already diſpatcht; and ſo it contemporizeth with the ſpace of time, which inſueth the deſtruction of the Beaſt. * *Alpha & Omega.*

4. One of the Angels of the Vials [*Chap.* 17.] ſheweth unto *Iohn* the condemnation of the whore, even while the Vials are in pouring out, and at leaſt by one of them to be executed. And the ſame Angel of Vials [*chap.* 21. *verſ.* 10.] ſheweth to the ſame *Iohn* the bride of the Lambe the great citie, holy Jeruſalem, to become glorious even when the Phials are now ended, that is, the Beaſt and Babylon being deſtroyed.

The 7th *Synchroniſme.*

Of the palm-bearing multitude of the numberleſſe triumphants out of all Nations, Tribes, People, and Tongues, chap. 7, verſ. 9. *With the ſeventh trumpet or ſpace of time from the deſtruction of the Beaſt,* chap. 11. 15, &c.

1. The palm-bearing multitude next ſucceedeth, the companie of 144000. ſealed: but that companie being to be meaſured, or judged of by its oppoſite, both ſtate, and duration to the Beaſt with whom it contemporizeth, ended with the Beaſt alſo [*Synchroniſme* 4. *Part* 1.] Therefore the palm-bearing multitude followeth both: and conſequently will fall out in the time of the ſeventh trumpet, which is the ſpace of time from the deſtruction of the Beaſt.

2. The palm-bearing multitude, are the citizens of new Jeruſalem, for of both it is ſaid, * That they ſhall not hunger nor thirſt any more, &c. That the Lambe ſhall feed them, and lead them to the living fountains of waters: and *that God ſhall wipe away every teare from their eyes. Now new Jeruſalem contemporized with the ſeventh trumpet, therefore the palm-bearing multitude alſo. * Chap. 7. 16. 17. * Chap. 21. 4.

The Apocalyptique Epoche or computation of the Revelation.

The Epoche or computation of the Apocalyps, as it is a prophecie of things to come, whether thou ſhalt determine the beginning of it, in the beginning of Chriſtianiſme, or in the overthrow of the Iewiſh politie and church, or in that moment of time wherein the Revelation is ſhewed to *John*, or howſoever it be fixed (for I will not here play the interpreter, being mindfull of my purpoſe) I ſuppoſe none will doubt, but that thence the beginning of the ſeales, as touching things done in them, is to be fetcht. But that the beginning of the ſecond prophecie alſo, or Βιβλαριδίε of the open booke, is to be fetcht from the ſame account; if the very words of the context of the repeated prophecie, and what wee have further formerly declared, at the ſixt *Synch. Part.* 1. and in the entrance to the ſecond part ſhall not have ſufficiently perſwaded any; he ſhall be at length enforced thereto by the very neceſſitie of the *Synchroniſme*, if according to the demonſtrations now made, hee ſhall aſſay to diſpoſe the ſeverall prophecies in their ranke and place.

The cloſe of the Synchroniſmes and of the Apocalyps.

After the 1000. yeers reigne and condemnation of Satan doth follow the univerſall reſurrection of the dead, and the laſt judgement, and hell, *chap.* 20. from *verſe* 11. to the end.

After new Ieruſalem deſcribed *chap.* 21. followeth Paradiſe, which having the tree of life in the middle like Eden, a river doth environ on this ſide and that ſide, for ſo I take the words *chap.* 22. Ἐν μέσῳ τῆς πλατείας ϗ τοῦ ποταμοῦ, ἐνθένδεν, ϗ ἐνθένδεν, to wit, τῆς πλατείας, ξύλον ζωῆς. In the midſt of the ſtreet, and of the river, which was on this ſide, and on that ſide (to wit, of the ſtreet) was the tree of life. And this is the end of the world and of the Revelation.

Moreover, Reader; behold here is the order, and courſe of all the prophecies in the Revelation, according to the things therin to be done in this figure drawne before thine eye, and to be viewed at once; which I have framed by the exact rule of the Synchroniſmes already demonſtrated

EPOCHA OR THE BEGINNING OF THE APOCALIPS

m.r MEDE his booke sealed

m.r HAYDOCK his

The first prophesy beginneth

the six first seales

victory · slaughter · ballances · death · the Virgin · earthquake

1 2 3 4 5 6

Trumpet I · Trumpet II · Trumpet III · Trumpet IIII · Trumpet V

I. WOE

LOCVSTES

The company of 144000 seruantes of god out of all ye tribes of Israel are fenced to the seal

The latter prophesy begi: maketh

m.r MEDE his booke opened

Know thou who vouchsafest to meditate vpon this Apocalyptik Type that the arching Lines meeting in the same beginning and ende, shew contemporary prophesies: to wit, of the seales and of the little booke, the same things is demonstrated by the bounds of the lines and circumferences ayfevering eachother.

5 How longe Lord dost thou not aveng

m.r HAYDOCK his bo

booke sealed:

III WOE

The misterie of god is fulfilled:

Trumpet 7

As he declareth to his prophetes:

.II. WOE.

THE EVPHRATEAN HORSMEN

Trumpet VI

The paline bearing multitude of innumerable rejoycers out of all nations kendreds & people

ſeale of the liuing God.

THE KINGDOMS OF THE WORLD ARE BECOME OVR LORDES AND HIS CHRISTES

SATAN IS LOOSED

THE GENERALL RESVRECTION

THE ENDE

the firſt

the laſt

The 7 phyalls deſtroying the Beaſte.

Satan is bounde and the ſaints raigne with Christ a thouſand yeares

The wife of the lambe New Ieruſalem (into the light whereof ye gentiles ſhall walk) deſcendeth from heaven.

booke written within; and on the backſide ſealed with 7 ſeales. Ap: v. 1.

4

ſ booke opened.

And (to conclude) which of the Visions goeth before or followeth after: thou maiest behold by the order At the: 27. 28 and 29th pages of the key. the reader may finde a more full direction for the vſe of this scheme.

Place this betwixt pag. 26 & 27

monſtrated for mine own, and (if thou pleaſe) for thy uſe, Lord open the eyes of the underſtanding of either of us, that we may behold his marvellous workes. Amen.

A Corollarie concerning the uſe of the Key.

1. Out of what hath been ſaid, I ſuppoſe it appeareth that the Revelation conſidered according to the letter only; as if it were a certain bare hiſtory of things done, and not a prophecie involved with myſticall allegories, and types: yet to be furniſhed by the holy ſpirit, with ſuch ſignes and characters through the whole narration, that thence the right courſe, order and Synchroniſmes of all the viſions, according to all things done in their time, may be found out, compoſed, and demonſtrated, and that without the ſuppoſition or help of any interpretation granted.

2. Then furthermore, as is the manner in hiſtories, that many and divers things, done by many and divers together, and at the ſame time, yet cannot be declared together, but ſeverally and one after another: ſo alſo in theſe prophecies and viſions of things done (howſoever revealed in the moſt apteſt and wiſeſt order by far) it falleth out, that they labour in vain that ſo go about to interpret the Revelation, as if the events every where ſhould ſucceed one after another in the ſame order and courſe, as the viſions are revealed.

3. For truely he that will endevour with ſucceſſe to finde out the meaning of the Apocalyptique viſions, muſt firſt of all place the courſe, and connexion of them one with another according to things done, being thorowly ſearched out by the foreſaid characters and notes, and demonſtrated, by intrinſicall arguments as the baſis, and foundation of every ſolid, and true interpretation. Therefore (which we ſee to be done amiſſe by very many) the order it ſelf is not to be conformed to every aptnes of interpretation, according to the will of the interpreter; but according to to the Idœa of this chronicall order framed before hand; by the characters of Synchroniſmes is every interpretation to be tryed as it were by a ſquare and plumb-rule.

4. For without ſuch foundation, thou ſhalt ſcarce draw any thing out of the Revelation, that will ſoundly aſſure the interpretation and application thereof, and which reſteth upon divine authoritie, but upon begged principles, and meere humane

conjectures, on the contrary ſide, this being admitted for a foundation, when as now the pales of time and order, ſhall not ſuffer the application to rove at randome, and according to pleaſure; thou wilt preſently admire the many wayes of ſo many different interpretations, yea, and repugnant, for the moſt part taken away; there being but a few differences left, and thoſe almoſt of the leaſt moment, in which the minde may as yet reſt doubtfull, concerning the generall application at the leaſt. So that hereafter as well out of this booke, as out of the reſt of the bookes of the new teſtament, arguments may be drawn even in matter of prophecie concerning interpretation certaine, and in which faith may repoſe it ſelfe, as it were in the oracles of the holy ſpirit, not the inventions onely of humane wit.

5. Such a Key reader, yea if thou hadſt rather an Apocalyptique compaſſe, I ſhew thee, as far as my ability reacheth in theſe *Synchroniſmes* according to that meaſure of underſtanding which the good and bountifull God hath vouchſafed me an unworthy ſinner in theſe myſteries, and do propoſe unto thy view a *Scheme* adjoyned, ſhort, eaſie, and compendious. In which (leſt happily thou ſhouldeſt be ignorant of the uſe of it) if once the ſence of any principall viſion, and the times thereof fulfilled ſhall appeare unto thee; thou haſt then a ready way ſhewed thee, whereby the line of *Synchroniſmes* and of order, thou mayeſt finde out, yea and demonſtrate the meaning of the other viſions. As for example, what others prophecies ſhall contemporize to that knowne prophecie of thine, as I have ſaid, are without doubt to be applyed to the ſame times, and what goe before, are not to be interpreted but of thoſe events that goe before; thoſe which ſucceed likewiſe, of thoſe which do ſucceed.

6. And leſt happily thou mayeſt doubt, whether any where in the Revelation out of all thoſe viſions any ſuch may be found, in which in that manner I now ſpeak, thou mayeſt ſafely pitch thy foot, and from whence, as it were from a ſtation or watch-tower thou mayeſt take the ſcantling of the reſt of the Revelation: behold proviſion made for this thing alſo by the holy ſpirits moſt wiſe counſell, in that famous viſion of the great whore which onely and alone of all the viſions the Angel, as no where elſe hee doth, interpreteth to *Iohn*; But to what end, except that by that an entrance be opened, as it were through a dore to the reſt otherwiſe

Chap. 17. 2, &c.

wiſe inacceſſable? what wilt thou more? therefore by this way enter thou, calling upon the Father of lights, and being entred uſe the Key of entry to the opening of the reſt. Try, and having tried thou wilt confeſſe, that this prophecie is wonderfull, with which, the matter being throughly lookt into, none of the old Teſtament, (for ſo it beſeemed the goſpel) no not that of *Daniel* is to be compared in certaintie, either for the ſingular workmanſhip of the Revelation, or for the way and reaſon of finding out the interpretation.

This laſt thing I intreat of thee reader who ſhalt meet with theſe things, that if thou ſhalt perceive any thing happily revealed unto me * ſitting by as a fellow prophet, profitable either to thy ſelfe or others touching theſe myſteries: that thou wholly aſcribe it to the mercy of God towards me; to whom alſo I will never ceaſe to give thankes for that little ray of his wiſedome: but if in any thing I have committed an errour, that count wholly mine, a man of ſmall abilities, and no way (which I very well am conſcious of) fit of my ſelfe for theſe things. Praiſe, honour and glory to him who ſitteth upon the throne, and to the Lambe for ever and ever.

* 1. Cor. 14. 3.

The first Part of the Coment upon the REVELATION, according to the rule of the Apocalyptique Key upon the first Prophecie, which is contained in Seales and Trumpets.

Something concerning the Apocalyptique Theater premised.

ENdevouring to finde out the meaning of the visions in the Revelation, *I must first handle that heavenly Theater, Whereupon* Iohn *is called to behold them as upon a Stage: afterwards the prophecies themselves, severally examined by the Apocalyptique Key.*

O Christ the wisedome of God, to whom the * *Revelation* is given of the Father, that thou shouldest declare to thy servants things to come, enlighten my minde with thy sun beames, clense my uncleanesse with thy blood. Grant that by thy favour, and the guide of thy Spirit, I may diligently consider these hidden mysteries, and declare them to others.

* Revel. 1. 1.

The Apocalyptique Theater, I call that Emperiall Session of God and of the Church described in the fourth *Chapter*: and exactly framed according to the forme, of * that ancient encamping of God with *Israel* in the wilderneſse: which will plainely appeare by comparing the order of both between themselves.

* *Numb.* 1. 52. and thence to the end of the second Chapter.

For in the midst of the tents of *Israel* was placed the Tabernacle or throne of God. Round about the Tabernacle the Levites pitched their tents neerest. Then after the Levites, the rest of the hoast of *Israel* was seated in foure standerds, towards the four climates of the heaven: to wit, three tribes placed under one

one ſtanderd, and bearing the name of the chiefe tribe of their companie. And every ſtanderd did bear an enſigne, whereof although *Moſes* doth onely generally make mention, nor doth at all expreſſe what figure was pourtraid to every ſtanderd: yet the Hebrews out of the ancient tradition of the Elders, (in this not raſhly to be contemned) doe deſcribe the matter wholly after this manner.

At the Eaſt the Standerd of *Iuda*, with his fellow Tribes with the ſigne of a LYON.

At the Weſt the Standerd of *Ephraim*, with the ſigne of a BVLLOCK.

At the South the Standerd of *Reuben*, with the ſigne of a MAN.

At the North of *Dan*, with the ſigne of an EAGLE.

Aben Ezra at the 2. of *Numbers* קרמוניגו אמרו our Elders have ſaid, that the figure of a man was in the ſtanderd of *Reuben*, becauſe of the Mandrakes found (ſaith hee but this is idle.) In the ſtanderd of *Iuda* the figure of a Lyon, becauſe *Iacob* likened him hereto. In the ſtanderd of *Ephraim* the figure of a Bullocke; according as it is ſaid, * the firſtling of a bullocke. And to conclude, in the ſtanderd of *Dan* the figure of an Eagle. The ſame things here hath *Bar Nachman*, and *Chazkuni* at the third *Chapter*. Gen. 30. 14. Gen. 49. 9. *Deut. 33. 17.

If any happily more curiouſly aske, wherefore the effigies of theſe living creatures were born rather then others, beſides that reaſon which is wont to be taken not unfitly from the bleſſings of *Iuda* and *Ephraim*, at the leaſt, the *Talmudiſts* ſeeme to give the reaſon thus, four things ſay they, * are proude (or which excell) in the world; the Lion among the wilde beaſts, the bullock amongſt cattell, the Eagle amongſt birds, and a man whom God hath endued with beautie above all, that hee may command all. Howſoever the reaſon hold, this tradition of the Jewes may be confirmed out of the foure fold face of the Cherubims (take heed thou doe not conceive ſo many heads) in *Ezekiel*; by which is ſignified that it was the Lord, and king of the foure bands or campes of *Iſrael* which was carried on them. For as the Chariots of Princes doe gliſter with the enſignes of their Lords; ſo here the Cherubims with the enſignes of IEHOVA, the King of the Tetrarchies of *Iſrael*. Neither will it be very difficult, to *Schindler. p. 206. d.

gather

gather out of the poſition of *Ezekiel* and the Cherubims in this viſion one againſt another, which climate of the world each face of the Cherubims looked towards. For when *Ezekiel*, his face being turned toward the north, beheld the Cherubims as it were coming againſt him, certainly that which did then preſent it ſelf directly over againſt him, was the former and direct face of the Cherubims, to wit the face of man; and therefore the face of a man looked toward the ſouth. Whence it followeth that that face of the Lion which is ſaid to be on the right hand of the ſame * *Ezekiel* looked towards the Eaſt, and that on the left hand of him, of a bullock looking toward the Weſt: and laſt of all the face of an Eagle looking toward the North.

Ezek. 1. 4.

* Verſe 10.

And ſurely the ſame reaſon perſwadeth, that we may eſteeme that thoſe Cherubims alſo, which did overſhadow the Arke of God in the moſt holy place of the Temple were alike, that is, of a foure faſhioned face; eſpecially ſince thoſe which were engraven upon the walles of the temple were ſo, as that which is read in the ſame *Ezekiel*, *chap.* 41. *verſ.* 19. concerning their half carving doth witneſſe, where, two of their faces being drunk up, (as it muſt needs be in ſuch engraving) on the plaine of a wall, yet the other two, of a man and of a lion, are ſaid to appeare looking toward the Palme-trees, repreſented on this ſide and on that ſide, both wayes. And wherefore I pray you, ſhould the Cherubims be engrauen in another forme then they were of?

Adde hereunto that ſome doe take that of *Pſal.* 68. 11. חיתך ישבו בה thy congregation hath dwelt therein, to bee meant of thoſe four living creatures, being the enſignes of ſo many bands of *Iſrael*; which ſurely *Ierome*, in that tranſlation which hath its name to be according to the Hebrew truth, hath thus tranſlated: * *animalia tua habitaverunt in ea*; thy living creatures dwelt therein; to wit, as went before, in thy inheritance, that is, in the camp of thy people which thou leddeſt thorow the wilderneſſe. Likewiſe the Septuagint, and the vulgar which is tranſlated thereout of hath τὰ ζῶά σου, *animalia tua*, thy living creatures. And ſurely that which went before this and the former verſe plainly ſheweth, that here that time is hãdled: O God when thou wenteſt forth before thy people, when thou wenteſt thorow the Deſert the earth ſhooke, and the heavens dropped at the preſence of God, &c. Likewiſe that which followeth concerning the plentifull

* Chap. 4.

tifull raine, the raine if I be not deceived, of Manna, and therefore to be translated, a plentifull raine or liberall, thou haſt ſent O God [wherewith] thou haſt comforted thine inheritance, even when it was weary. To ſay nothing of that; the beginning of this Pſalme is borowed from that forme of prayer which Moſes vſed [Numb. 10. 35.] in the ſetting forward of the campes of Iſrael. Ariſe O Lord and let thine enemies be ſcattered.

We have beheld the incamping of God among the Iſraelites: let us now further ſee, how the Apocalyptique ſeſſion doth in every point anſwere the ſame. Chap. 4.

And I was ſaith Iohn, in the ſpirit, and behold a throne was ſet in heaven; and one ſate on the throne. 3. And he that ſate to look upon was like a Jaſper ſtone and a Sardine; and there was a rainebow round about the throne in ſight like to an emrald.

4. And round about the throne 24 ſeates; and upon the ſeates 24 Elders ſitting, clothed in white raiment, and they had on their heads crownes of gold.

5. And out of the throne proceeded lightnings, and voice, and thundrings; and there were ſeven lampes of fire burning before the throne which are the ſeven ſpirits of God, and before the throne there was a ſea of glaſſe like unto crſtall.

6. And in the mideſt of the throne and round about the throne foure Beaſts, full of eyes before and behinde. 7. And the firſt Beaſt was like a Lyon; and the ſecond Beaſt like a Bullock; and the third Beaſt having a face as a Man; and the fourth Beaſt like a flying Eagle.

8. And the foure Beaſts, had each of them ſix wings about him, and they were full of eyes within; and the reſted not day and night ſaying, Holy, Holy, Holy Lord God almighty, which was, and is, and is to come. Chap. 4.

9. And when thoſe Beaſts give glory and honour and thankes to him that ſate on the throne who liveth for ever and ever: 10 The 24 Elders fall down before him that ſate one the throne, and worſhip him that liveth for ever and ever, and caſt their crownes before the throne, ſaying 11. thou art worthy, O Lord our God, to receave glory and honour and power: for thou haſt created all things, and for thy pleaſure they are and were created.

Doth not every ſeverall things anſwere other here; for firſt as concerning the tabernacle; the throne here which God ſate upon

being ſet in the midſt that it was none other then the temple or tabernacle (for the deſcription (here) is fitted (which is a thing obſervable) to the hiſtory of both) as well the ſeven lampes burning before it, is alſo that glaſſy Sea, like unto Chriſtall do ſhew. whereof thoſe preſent the candleſtick of thoſe ſeven lampes burning before the *Oracle*; this that great lavour in the temple of Salomon called the Sea: but with this difference, that that of Solomon was of braſſe but this of ours of a glaſſe and tranſparent matter, yet I know not whether we may ſuppoſe the alluſion here to be to that more auncient lavour of Moſes Tabernacle; ſince that alſo is ſaid to have binne made of I know not what matter of looking-glaſſes; to wit, of the looking-glaſſes of the women aſſembling at the doore of the tabernacle Exod. 38. 8. But yon may ſee the temple ſet forth by the name of the throne of God Eſay. 6. verſe. 1. I ſaw the Lord ſitting upon a throne high and lifted up, and his skirts filled the Temple. Alſo *Ier.* 17. 12. A glorious high throne from the beginning is the place of our ſanctuary. And *Ezech.* 43. 7. The place of my throne, and the place of the ſoles of my feet, where I dwell in the midſt of the children of Iſrael for ever, &c.

And that it was ſuch a throne, which Iohn ſaw placed in the midſt of the Elders, and Beaſtes, the Revelation hath it every where for granted. For where could he have openly ſeen the Altar, and vnder it the ſoules of them that were ſlaine for the word of God, chap. 6. 9. except in the temple; whence (appeared) to him the the golden Altar of incenſe before the throne, chap. 8. 3. except the temple or Tabernacle had binne that throne. Or what other thing will the foure hornes of the golden *Altar*, which is in the ſight of God intimate. chap. 9, 13. what the temple, the courts of the temple and Altar partely to be meaſured with the Angels reed, partly, to be caſt out, chap. 11. 1. what the temple of God opened in *Heaven*; and therein, the Arke of the teſtimonie expoſed to ſight, chap. 11. 19. what the Angels comming out of the Temple, chap. 14. 15. 17. 18. and that alſo in heaven, verſe, 18. what the harpers ſtanding upon the brimme of the *Sea* or lavour of glaſſe, and ſinging the tryumphant Songe chap. 15. 2. and that alſo in heaven, verſe 1. what in the ſame place verſe 5. The Temple of the Tabernacle of the teſtimony, opened in heaven, and the ſame temple verſe. 8. filled with ſmoake from

Chap. 4.

Partitions.

Verſe. 3.

from the majesty of God: But that chap. 16. verse. 17 putteth the matter out of all question. And there came a great voice ἀπὸ τῦ Ναῦ τῦ ἱεραῦ ἀπὸ τῦ θρόνυ, that is, out of the temple of heaven from the throne.

Furthermore in this throne or temple, least happily thou shouldest be any thing doubtfull, the place of Gods Session, or (as the Septuagnits 1. king. 10. 19. speake of the throne of Salomon) ὁ θρόνος τῆς καθέδρας was the Inner and most holy parte of the temple, wherein was laid up the Arke of the covenant with the propitiatorie. For there God is said to dwell, and to sit between the Cherubins of glory. For which cause finally both the seven lampes here, as also the golden Altar of Incense afterwardes are rightly said to have binne before the throne, to wit, before the oracle of the temple; as it is found concerning both plainly in so many and the self same wordes, 2. Cron. 4. 20. and 1. King. 6, 20. in the former of which the septuagints have πρὸ λύχνυς κατὰ πρόσωπον τῦ δαβεῖρ (so the Oracle is called in Hebrew) in the other δυσὶ σήκοις κεκλεισμένοις κατὰ πρόσωπον τῦ δαβεῖρ, in meaning right with the Relveation, ἐνώπιον τῦ θρόνυ καὶ ἐνώπιον τῦ θεῦ So the other partes, either of the temple or of the tabernacle, wilbe partly for stayes, partly for stepps, partly for a footstoole to the throne peculiarly so called such kinde of parts or appurtenances, that emperiall throne of Salomon is said to have had. So much of the throne. Chap. 4. verse. 4.

2. The fouer and twenty Elders compasse next about the throne, which represent the Bishops, and prelates of the churches; and do answere both in place and order to the Levites and Preests in the campes of Israel: and their number of 24 to so many courses of Preists and Levits, or which cometh to the same passe to the chief of the courses whereupon, besides that they are neerest to God, they also have their thrones; moreover they weare crownes; which are signes of dignity, and power given from God. Ver. 6, 7. see Ezech. 1, 10, Exod. 34, 19. Levit. 8, 17. and else where 40 times.

3. Thirdly, a meete distance after the Preestes where the lines drawne through the midst of the throne, doe twise divide the sides of the throne, every way to the fouer corners of the heaven, fouer living creaturs appeare: the first in the shape of a Lyon; the second of a Bullock (for μόσχος with the septuagints is *Bos* a bullock) the third in the shape of a man, the fourth of a flying Eagle representing the christian Churches through the four quaters of the

world; and they answere to the foure campes of Israel, bearing in their standerds the same Beastes. That which in the text of the Revelation is somthing more obscurely said, ἐν μέσῳ τοῦ θρόνου, καὶ ἐκυκλῳ τοῦ θρόνου in the midest of the throne, and round about the throne, ought to be expounded by the figure ἓν διὰ δυοῖν familiar with the Hebrewes, as if indeed it had binne said ἐν μέσῳ τοῦ κύκλου, that is περιβόλου τοῦ θρόνου, in the midst of the circuit or compasse of the throne; and that in this sense. If to the throne, for example being square, thou draw about, a parallell foure square figure, with a meete distance from the throne and Elders compassing it about, foure Beasts did shew themselves in or, at the midle of the sides of every quadrangle (for ἐν μέσῳ is to be taken distributively;) to wit in the midest of every side one.

When by two words one things is signifyed.

Chap. 4.

Furthermore those Beasts are described, full of eyes before and behind, having moreover six wings aboute, and those full of eyes within. So many eyes do set forth the multitude of *Sharpsighted* men, and full of knowledge of the mysteries of God; such as are in the Beasts, that is, the churches, which the Beasts do represent. The wings, agility and alacrity to put in execution the commandement of God. The wings full of eyes, are ioyned with knowledge and faith. To conclude the six wings about, doe set them forth flying every way, that is, most ready universally and wholly to fulfill the commandements of God.

verse. 8.

Last of all is added, what the office of both of them should be, aswel of the Beasts as of the elders about the throne, to wit this, that as often as the Beasts should give glory and honour and thanksgiving to him that sitteth on the throne, that is as often as the Churches should performe their holy service, so often the 24 Elders going before the Beasts according to their function, used to fall downe before God, saying, Thou art worthy O Lord, to receive glory and honour and power, because thou hast created all things &c. This interpretation being admitted, the saying of *Iohn*, which most do accuse here of incongruity, as abusing the futures δώσουσι, πεσοῦνται, προσκυνήσουσι, for the præte perfect; will easily maintaine it self: since with the Hebrewes (whose notion the Apostle every where vseth) the futures are wont to denote an act accustom'd or due: so as *Iohn* is not at all to be thought here to relate, what then in the vision is done by the Beasts and elders; but what occasion required should be done, and what he afterwards in

verse. 9, 10, 11.

γρ. τε ποιᾶ

Chap. 4.

the

the progreſſe of viſions if at any time occaſion of praiſing God ſhould happen, he ſaw done by them.

And ſo (that at length I may end) I conceive I have plainly ſhewed that the throne in this imperiall ſeſſion anſwereth to the Tabernacle or Temple; the elders to the Levites and Prieſts; the four Beaſts to the four camps of Iſrael; that is the whole ſeſſion, to be the type of the ancient encamping in the wilderneſſe, which thing was ſo much the more largely by me to be handled, becauſe I obſerved the reaſon of the moſt types in the Revelation to depend chiefly upon the knowledge thereof; wherein I doubt not but any will be of the ſame minde with me, who ſhall throughly conſider the matter.

The Theater being prepared in this manner, he which ſate upon the throne, reacheth forth in his right hand, a book written within and on the backſide, cloſed with ſeaven ſeals; and therewithall an Angel coming forth upon the ſtage, with a loud voice proclaimeth; that, if power were given to any to open it, whereby thoſe things might be ſeen and read that were therein contained, he ſhould take it into his hands, and endeavour it, a thing without doubt if he ſhall perform, would be very acceptable to all that are enflamed with a deſire of ſecret things. Chap. 5. Verſe 1, 2, &c.

And in truth the book was moſt worthy, that any one ſhould ſtrive with all the powers of his wiſdom and induſtry to open it: as a book of propheſies or of the the councells of God, wherein is contrived the ſeries and order of things to be done till that ſecond and glorious comming of Chriſt. For of ſuch ſorte certainly that double propheſie following of things to come which that booke did containe, appeareth for to be which is the cauſe vnles I be deceived, why *Iohn* going about to ſet forth his viſions, prefixed in the fronte of his hiſtory the deſcription of that glorious comming, as it were the bond of the Apocalyptique race. Behold, ſaith he chap. 1.7. he commeth with the cloudes of heaven, and every eye ſhall ſee him; they alſo which pierced him, and all tribes of the earth ſhall waile over him; as if he ſhould ſay: this is the ſcope, this is the the bound of the viſions, which ſhall declare. *Hypotypoſis.* Chap. 5.

But when no man in heaven, nor in earth, neither under the earth, was able to open the book, and the matter ſeemed now to be paſt help; ſo that *Iohn* brake forth into weeping for griefe: Verſe 3, 4, 5, 6, 7.

Skarrs

behold a Lambe; ſeeming as it had been ſlain, that is, bearing the ſignes and of his by paſt death, roſe up in the midſt of the throne of elders and Beaſts, and took the book to unſeal and open, as who alone above all had deſerved the power to do it.

Verſe 8.

Now this being ſeen, forthwith the Quire of Beaſts, and elders, together with the Angels ſtanding round about, and all creatures in generall, being full of joy ſing a ſong of praiſe to the Lamb and to his father. Wherein I thought good to obſerve that alone, that they plainly refer the power of opening the book to the merit of the paſſion of the Lamb. Thou art worthy, ſay they to open the book and the ſeals thereof, becauſe thou waſt ſlain, and haſt redeemed us to God with thy blood, out of every tribe and people and tongue and nation. Out of which perhaps light may come to the ſaying of our Saviour, neither having as yet ſuffered, nor entred into his glory: of that day and houre (ſuppoſe of his ſecond coming, whether it ſhould be ſooner, or later:) no man knoweth, no not the Angels in heaven, nor the Son, but the father onely. For why, as yet the Revelation was not given to Chriſt of the father, nor the order of things to be done untill his coming opened. I affirme nothing raſhly, let the reader way the matter well with himſelfe.

Verſe 9. 10. 11. 12. 13. 14.

Mat. 24. 36.

Chap. 6.

The Lamb thus opening the book, at every ſeverall ſeal thereof, ſingular types of things to come are exhibited: the body whereof runneth through the whole Apocalyptique race, and ſo concludeth the firſt univerſall prophecie. The interpretation whereof now, by the favour of him that ſitteth on the throne and of the Lamb, we will undertake.

Syſtema.

Chap 6.

Concerning the two Apocalyptique propheceſ.

The firſt prophecie of the ſeales, comprehendeth the deſtinies of the Empire. The other of the little book, the deſtinies of the Church or of chriſtian religion; untill at length both ſhall be united in the Church raigning; the kingdoms of this world becoming our Lords and his Chriſt. For as in the old teſtament Daniel,

Βιβλαρίδιον

Chap 11. 15.

Daniel, did foreſhew as well the coming of Chriſt, as alſo did digeſt the deſtinies of the Iewiſh church, according to the ſucceſſions of Empires: ſo it is to be conceived that the Apocalyps, doth meaſure the ſtate of Chriſtanity by the affairs of the Romane Empire which ſhould yet remain after Chriſt. Neither doth the event croſſe it. For the interpretation of the firſt propheeie out of this generall ſuppoſition thus proceedath.

Of the firſt propheeie which is of the ſeals: and firſt of the things meant by the firſt ſix ſeals.

The ſcope of the ſeven ſeals in ſum is, that, there might be ſhewed, by the diſtances of enſuing time diſtinguiſhed by the characters of events, in what order of the chances of the Romane Empire running out, it ſhould come to paſſe that Chriſt ſhould vanquiſh the Gods of the world, what whom he had begun war: to wit in the ſixt courſe, or ſixt ſeal, the Gods of the Empire of Rome heathen; but in the ſeventh, when the courſe of the trumpets ſhall come to the laſt trumpet: whatſoever elſe of the worſhip of idols and devils did after there a new, or ſhould as yet any where elſe in the world ariſe, ſhould be utterly deſtroyed For he muſt reign untill he have put all his enemies under his feet, that is, ſhall have aboliſhed all contrary, principality, aurhority, and power. 1. Cor. 15. 25. Let us in the firſt place, handle the firſt period, as order requireth. Chap. 5.

The firſt ſix ſeals therefore, by a ſix fold character of events, (not much unlike to thoſe, which our Saviour alſo had foreſet, for the appointed time of the overthrow of Ieruſalem) do diſtinguiſh ſo many different times of the yet ſtanding and flouriſhing Romane Empire; untill at length in the ſixt, Chriſt ſhould utterly overthrow the power of idols, and heathen gods in that region. Now characters I call the notable chances of the Romane Empire, whereby as by certain emblems, the different times are diſcerned: and thoſe in this firſt period, not brought from without by the barbarous nations, (ſuch as were of the Empire under the plagues of the ſeven trumpets afterwards falling;) but inteſtine chances, and riſing in the very Empire it ſelfe, which difference certainly is therefore ſet by the holy ſpirit, that by unlike markes the unlike times of the Romane eſtate, here flouriſhing, there decaying, may be deſcribed.

Moreover

Moreover that commeth here to be obſerved. Since theſe characters of chances which I have named, ſcarſe or ſeldom go through the whole ſpace of the ſeal: and therefore, no way by themſelves avail, for the limiting of their different times, by any certain beginning and end: therefore the holy Ghoſt in the four firſt ſeals (where that ſhould be moſt requiſite, as well for the cauſe aforeſaid, as for the in equality of the different times) hath further uſed foure Beaſts for the ſame purpoſe; every of which ſhould demonſtrate the computation of the ſeal appertaining to its own quarter. How that is done, we ſhall ſee anon. It ſhall ſuffice now to have given warning of it.

Epocham.

Chap. 6.

1. And I ſaw when the Lamb opened one of the ſeals, and I heard one of the foure Beaſts, as it were the voice of thunder, ſaying, Come and ſee.

2. And I ſaw, and behold a white horſe, and he that ſate upon him had a bowe, and a crown was given unto him; and he went forth conquering, and to conquer.

3. And when he had opened the ſecond ſeal, I heard the ſecond Beaſt, ſaying, Come and ſee, 4. and there went out another horſe that was red; and to him which ſate upon him, there was given, that he ſhould take peace from the earth, and that they ſhould kill one another; and there was given unto him a great ſword.

5. And when he had opened the third ſeal, I heard the third Beaſt, ſaying, Come and ſee. And I ſaw, and behold a black horſe; and he that ſate on him, had a paire of ballances in his hand. 6 And I heard a voice in the midſt of the foure Beaſts ſaying, a meaſure of wheat for a peny, and three meaſures of barley for a peny; and hurt not the oile and the wine.

7. And when he had opened the fourth ſeal, I heard the voice of the fourth Beaſt ſaying, Come and ſee. 8. And behold a pale horſe; and he that ſate upon him, his name was Death, and hell followed him; and power was given to to them over the fourth part of the earth to kill with the ſword, with hunger, and with death, and with the beaſts of the earth.

Of

Of the first seal.

The first chance of the Romane Empire, and surely very notable, is the originall of the victory of Christ; whereby the Romane Gods begin to be vanished, and their worshippers, being pierced with the arrowes of the gospel, begin every where to fall away and to submit themselves to Christ the conqueror. Ἐξῆλθε, saith he, νικῶν, καὶ (mark it well) ἵνα νικήσῃ, that is, he hath not yet fully overcome, but hath laid the foundation of the victorie, thence forward more and more to be accomplished. Chap. 6.

The discloser of this seal is the first Beast, in shape of a Lion, standing at the east; and sheweth a horsman comming out of his quarter, that is, an Emperour, from whose getting on horseback to ride, that is, comming to his Empire, the distinct space of the first seal is to begin; to wit from the glorious exaltation of our Lord Iesus Christ; by the leading and guidance of which Emperour from the East this war is waged, and the victor y gotten The beginnings of the following seals are directed by the Romane Emperours; but where the victorie of Christ is described, regard was to be had of him alone being Emperour. Verse 1, 2, 3. Chap. 4. 7. Chap. 6.

And now this seal once passed, the oracles of the Gods through the whole Romane world became silent; and *Iohn* the last of the twelve Apostles of Christ, having fulfilled the taske of his warefare, passed out of this life, to receive an immortall crown in the heavens, together with his fellow Apostles his brethren, for their work valiantly and happily accomplished.

And that, to be carryed on horse-back is a badg of authority, and of them that rule and governe, is to be seene out of the greek interpretation Psal. 45. 5. wherein prosper thou and ride, is, καὶ δεῦρο καὶ βασίλευε, goe on prosperously and raigne: neither doth the Chalde differ from this sence, which translateth, that thou maiest ryde upon the throne of the Kingdome. So the woman ryding upon the Beast Chap. 17. 3. is expounded by the Angell πόλις ἡ ἔχουσα βασίλειαν, the City which raigneth, ver. 18. And the word of ryding is used in the same sense Deut. 32, 13. Esay. 58. 14. Psal. 66. 12.

Of the ſecond Seale.

Verſe 4. The ſecond memorable chance of the Roman Empyre, the embleme of the ſecond ſeale is Ἀλληλοσφαγία Murther or inteſtine ſlaughter; the like to which is ſcarſe in all the Roman hiſtory. And there was given, ſayeth he, to him that ſate on this horſe, that he ſhould take peace from the earth (that is, that, he ryding, peace ſhould be taken from the earth,) καὶ ἵνα ἀλλήλους σφάξωσι, and that men ſhould kill one another, which laſt part of the ſence, doth ſtrengthen the explication of the former. For in what Chap. 6. other ſence ſhould theſe words be taken, that it was given to him that ſitteth on the horſe, that men ſhould kill one another? unleſſe it were given, or came to paſſe, that, he indeed riding, men ſhould excerciſe cruelty in mutuall murders, and ſlaughters.

The diſcloſer of this ſeal is the ſecond Beaſt, in the ſhape of a Bullock, placed at the weſt: and whileſt in the viſion he biddeth look backe towards him, thereby he warneth; that this ſeal beginneth, when *Trajan* the *Spaniard* bare rule, being an Emperour comming from the weſt. *Dion*; *Trajan* a man of *Spaine*, he was neither of *Italy* nor an *Italian*: before him no man of another nation obtained the Empire of Rome. But thenceforth from him the ſame ſtock raigned even untill *Commodus* where the ſpace o' this ſeal endeth.

The beginning therefore being drawen from this Emperour, let us ſeek that memorable accident ἀλληλοσφαγίας of killing one another. But the thing was done, by the *Gentiles* and *Iewes*, then dwelling together throughout the Romane Empire, both where *Trajan* and his ſucceſſor *Hadrian* guided the ſterne of the Empire. What was done under *Trajan*, take not upon mine, but upon the joynt words of *Dion* and *Oroſius*. The *Iews*, ſaith *Oroſius*, in an incredible commotion at one time, as it were made wilde with furie were mightily incenſed through the whole world. For they waged moſt cruell wars even through all *Libia*, againſt the inhabitants: which then was made ſo deſolate, the inhabitants thereof being ſlaine, that except *Hadrian* the Emperour had afterwards brought thither Colonies gathered

thered from other places; it had remained altogether vacant, without inhabitant. They which dwelt about *Cyrene*, (ſaith *Dion*) one *Andreas* being their Captain, do ſlay aſwell Romanes as Greekes, they feed of their fleſh, and eat their bowels; they are beſmeared with their blood, and clothed with their skinnes. Many they ſawed aſunder through the midſt, from their crown of the head, many they caſt to Beaſts. many they conſtrained to combate between themſelves; ſo that they ſlew two hundred Chap. 6. and twenty thouſand men. He goeth on furthermore in *Egypt* the like ſlaughter was made, and in *Cyprus* *Artenio* being Captain, where alſo there periſhed two hundred and forty thouſand. They raced *Salamis* a city of *Cyprus*, having ſlain all the dwellers therein. [*Oroſ. Euſeb.*] But in *Alexandria* in joyned battail, they were overcome and waſted. [*Oroſ.*] At length by others, but ſpecially by *Lyſius*, whom *Trajan* had ſent, they are ſubdued. In *Meſopotamea* alſo, war is brought upon the Rebels by the commandment of the Emperour. [*Oroſ. Euſeb.*] And ſo, many thouſands of them did utterly periſh by theſe outragiuos ſlaughters.

Hitherto thoſe things which happened under *Trajan*. But thou wilt ſay, is there any thing under *Hadrian* to be compared with theſe? whether they were not equall, let the reader judge. I dare ſay not much leſſe. For as yet we have ſaid nothing of that renowned Rebellion *Barcocheba* the counterfeit *Meſſias* being Captain. Here that therefore alſo in the words of the ſame *Dion*: when, ſaith he, *Hadrian* had brought a Colonie into the city of Ieruſalem, and in the place where the temple of God had bin, had procured another to be built to *Iupiter Capitolinus*: a great and continued war began to ariſe there upon, whole *Iudea* to be in commotion, all the Iews every where in tumult, bringing great damage ſecretly, and openly upon the Romanes; and very many other nations for the deſire of gain joyned with them, and for that cauſe almoſt all the world was in an uproare. He goeth on; theſe *Hadrian* though too late yet at length ſubdued and brake, ſending all the beſt of his Captains againſt them, but (the multitude and deſperateneſſe of them being known) they durſt not charge them but ſinglely; there being ſlain in excurſions, and battails, not leſſe then five hundred and fourſcore thouſand, But the multitude was ſuch, of thoſe that periſhed with famine, ſickneſſe, and fire, that the number could not be found out. But was that victorie eaſie to the

Romanes, and without blood? No verily, for ſo many, ſaith he, of the Romanes alſo periſhed in that war, that *Hadrian*, when he wrote to the Senate, uſed not that preface, which the Emperours were accuſtomed to uſe, *Si vos, liberique veſtri valetis, bene eſt, ego quidem et exercitus valemus*. If you, and your children fare well, it is well, I truely and the army are well. Theſe things *Dion* relateth concerning the commotion of the Iews under that ſonne of the ſtar, as they called him, or rather, of the *Lyſard*, of whom *Euſebius* further writeth, that he ſhew with all kinde of tortures the Chriſtians, being unwilling to aide him againſt the Romane army.

Stellionis.

If any pleaſe to heare the Iews themſelves eſtimating their own loſſe; the Author of the book *Iuchaſin* writeth that *Hadrian* put to death in this war more then twice ſo many Iews, as came out of Egypt. Another in the book intituled מלכי רומי which *Druſius* commendeth in *Praeteritis*, that neither *Nebuchad-nezzar* nor *Tyrus* had ſo afflicted them as *Hadrian* the Emperour. So that this ruine ſeemeth to have been the moſt grievous fit of all that incredible tribulation, which our Saviour had foretold ſhould come upon the Iews. And therefore not unworthily choſen by the holy Ghoſt, before all other events of that time, for the expreſſing of this ſecond ſpace, ſince it excelleth as well becauſe of the nation, as of an accompliſhment ſo renowned.

רומי

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Of the third ſeal.

Verſe 5. Chap. 6.

The diſcloſer of the third ſeal is the third Beaſt, in the ſhape of a man, ſtanding at the South: and therefore ſheweth, this ſeal beginneth, at the coming of an Emperour from that quarter, to wit *Septimius Severus* an Affrican, an Emperour out of the South of whom *Eutropius* ſaith thus: born in *Africa*, of the province of *Tripolis*, the towne of *Leptis* the onely Emperour out of *Affrick* both before and after ever mentioned.

And the moſt would have the matter of this ſeal to be famine, or dearth of victuals; their argument being drawn as well from the black colour of the horſe, as alſo from the prizing of corne, A meaſure of wheate for a peny and three meaſures of barley for a peny; to which purpoſe alſo they conceive the paire of ſcales

Verſe 6.

in

in the hand of the rider ſerve; to wit not ſo much for meaſuring, as for weighing of victuals for the great ſcarſity.

And ſurely I had never called this interpretation into queſtion, (it ſeemeth ſo apt at the firſt ſight) if the event had anſwered it. But I finde in this age, and in this courſe of the ſeals no extraordinary thing concerning famine and worthy the honour of a character. For that which is brought out of the *Tertullian* to *Scapula* I ſuppoſe is of no great conſequence. For if the harveſt failed in *Africa* ſometime when *Hilarianus* was preſident, which he ſaith it did, It followeth not therefore, that it was either generall through the Romane Empire, or in the age of *Severus*. Hence it commeth to paſſe, while I do a little more neerly looke into the reaſon of the *Symbole*, I ſeem to gather and that by no vain demonſtrations, that it rather tendeth to another purpoſe: For it ſeemeth that the paire of ballances cannot ſo fitly be joyned with the meaſure, as that interpretation requireth; when as a paire of ballances are for weighing, but *Chœnix* is the name of a meaſure. Furthermore, ſince that the condition of the Beaſt diſcloſing doth neerly agree to the ſignifications of the other ſeals; of the Lyon, to victorie: of the Bullock to ſlaughter: the Eagle of the next ſeal to dead bodies; but here there ſhould be no matter of agreement. For with congruence both a man with famine? Chap. 6. And the colour black, neither in it owne nature, nor in the old prophets uſe, is reſtrained onely to famine, but ſerveth as well to expreſſe ſadneſſe, mourning, and terrour.

Let therefore the matter of this ſeal be, not famine or dearth of victuals, but the adminiſtration and ſeverity of Iuſtice through the Romane Empire, more glorious and notable then in any paſt or following times. For as touching the figure, the colour of the horſe, doth agree to the ſeverity of Iuſtice. That the weights are a *Symbole* of juſtice, is ordinary; and at this day no man is ignorant that juſtice is painted with a paire of ballances. But that which is added concerning the prizing, if thou obſerve, will ſeeme to ſound thus. Take not from any one wheat, or barley, except the juſt price be payed: and keep alſo the like law of juſtice in wine or oyl. As if he ſhould provide againſt theeves, and had ſaid, ſteal not. For a penny was the ordinary wages for a dayes Matth. 20. 2. work, which appeareth out of the goſpel. And it was alſo the daily ſtipend of ſouldiers. *Chœnix* ſignifieth a pittance for a day. ἡμερήσιον τροφὴν.

ἡμιεκτοῖον, but in a very uncertain meaſure. For it varied in reſpect of the nations, places, and men. To omit leſſer meaſures of ſhepheards, of baylives, of husbandry, and vinedreſſers: a ſouldiers *Chœnix* was foure *Sextaries.* But in an old Greeke and Latin Lexicon χοῖνιξ is halfe a buſhell, that is, double a ſouldiers: yea with the *Septuagints Ezekiel.* 45. 10, 11. χοῖνιξ is a Bath, the largeſt meaſure of the *Hebrewes.* Out of ſo uncertain a meaſure of the *Chœnix*, how can any thing be wreſted concerning famine, or dearth of victuals? Therefore I take a *Chœnix* here, for any pittance for a day, and penny for any price of a pittance. So the reaſon of the interpretation which I gave ſhall be evident.

ee Caſparus waſerus ancient meaſures lib. 2. Chap 3.

Chap 6.

Now it is wonderfull to ſee, how the event favoureth the interpretation, while *Severus* and *Alexander* ruled, being the moſt renowned riders of the black horſe. Concerning *Severus*, thoſe things which thou mayeſt read here and there in *Aurelius*, I will gather together into one ſumme, keeping the Authours words; and the ſame I ſhall do for *Lampridius* concerning *Alexander.* There was no man, ſaith *Aurelius*, more renowned in the common wealth then *Severus*, a maker of moſt juſt lawes. One that would at no hand pardon offences, he advanced every valiant man with rewards. He ſuffered honours in his dominion to be ſold to none. He ſuffered not the leaſt robbery to go unpuniſhed, puniſhing his own men chiefly oft for it, which by the fault of the Captaines, or of his lieftenants, he could ſcarce upon good proofe underſtand to be done. *Spartianus* witneſſeth with *Aurelius*, whileſt he calleth him both implacable to offences, and every where an enemy to theeves.

But theſe were of no account in reſpect of theſe things which *Lampridius* hath of *Alexander* the ſon of *Mammea*, in both which therefore the ſum of the character of this ſeal ſeemeth to conſiſt. He (ſaith he) ordained moderate and infinite laws, concerning the right of the people, and treaſurie, neither did he make any conſtitution without twenty lawyers. A moſt ſevere Judge againſt theeves, pronouncing them guilty of dayly wickednefſes, condemning them ſharply; and calling them the onely foes and enemies to the common wealth, commanded them (he ſpeaketh except I be deceived of theevith judges) never to be ſeen in the cities, and if they ſhould be ſeen, to be carried out by the rulers of the provinces. *Encolpius* (who was his moſt familiar friend) ſaith he,

he, reported of him, that if he had ſeen a theeviſh Judge at any time, he had his finger ready, that he might put out his eye. *Septinnus* addeth, who lively expreſſed his life, that *Alexander* was ſo enraged againſt thoſe judges, that were famed to be theeves, though they were not condemned, that if by chance he ſhould ſee them, by reaſon of the perturbation of his minde, he would vomit the choler of his ſtomake, his whole countenance being enflamed, that he could ſpeake nothing: yea he gave forth an Edict by the cryer, that no man ſhould come into the preſence, who knew himſelfe to be a theefe, leaſt ſometime being detected he ſhould be put to death. He goeth forward, if any of the ſouldiers had turned out of the way into any mans poſſeſſion; according to the quality of his place, he was either to be beaten with cudgells in his preſence, or roddes, or to be condemned; or, if the dignity of the man ſhould exceed all theſe, he was to ſuffer grievous contumelies; at which time of puniſhment he would ſay, wouldeſt thou, that that ſhould be done in thy ground that thou doeſt to anothers? And he did often utter with a loud voice, that which he had heard of certain either Iews or Chriſtians, and he remembred it; and commanded it to be ſpoken by a cryer when he puniſhed any, That which thou wouldeſt not have done to thy ſelfe, doe not to another, which ſentence he ſo much loved, that he commanded it to be engraven both in his Palace, and in publique buildings. Chap. 6.

Behold, Reader, the ryder of the black horſe, royally holding up the golden ballance of Juſtice ſent down from heaven, in the theater of the world, which was ſo remarkeable in a pagan Emperour, that it ſhould be a wonder to no man, that the Spirit of God had reſpect thereto in this ſeal.

Otherwiſe concerning the prizing of wheate and barley.

This prizing of wheate and barley, &c. May alſo be underſtood of the famous proviſion of graine throughout theſe time. For it may ſeem that in theſe words there is this meaning alſo, ſo to provide for the plenty of corne, that victualls may be ſold for an æquall price, and ſuch a price, as every one may be able to pay. *A Chenix* of wheate for a penny; that is, let the daily pittance of wheate be ſold for the price, or wages, or revenew of a dayes labour: to wit that none ſhould have need, to ſpend more a day in victuals then what is allowed him to be ſpent for a day. And that alſo, three

Chenices

Chanices of barley for a penny, may ſeeme to belong to the equalizing of the price, according to the quality of the wares: if ſuch interpretation ſhall pleaſe any, the event here alſo anſwereth preciſely.

Spartianus of *Severus.* That little corne, ſaith he, which he found, he ſo husbanded, that he dying, left ſeven yeeres revenue of corne to the people of Rome: ſo that they ſhould be able to ſpend daily. 75000. buſhells. He, firſt gave to the people of Rome a largeſſe of oyl every day, yet he left thereof ſo much, that for the ſpace of five yeers it ſhould ſuffice not onely the uſe of the city, but even whole *Italy*, that wanted oil as if indeed he would have fulfilled what here is added Καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς. In oyl alſo and wine be thou not unjuſt. The like hath *Lampridius* concerning *Alexander:* The proviſion of victualls, ſaith he, of the people of Rome he ſo helpt, that when *Heliogabalus* had waſted the corne, he reduced it to the former courſe with his own money. The oyl alſo, ſaith the ſame Author, that *Severus* had given to the people, and which *Heliogabalus* had diminiſhed, he wholly reſtored and alſo he added oil to the lights for the Baths.

Chap. 6. verſe 7.

Of the fourth Seal.

The diſcloſer of the fourth ſeal is the fourth Beaſt, in ſhape of an Eagle, ſtanding at the North: whereby is ſhewed, that the beginning of the ſeal is to be fetcht from an Emperour thence ariſing, that is, *Maximinus* the *Thracean* bred and brought up in the North. *Iulius Capitolinus*, *Maximinus* out of a towne of *Thracia* neighbouring upon the Barbarians begotten of a Barbarian both father and mother.

The character of this ſeal is a meeting together of Sword, Famine, and Peſtilence raging at one time, ſo as never at any other, whereupon it is ſaid, that upon him that ſitteth upon the horſe is put the name of Death, that is in the nation of the *Hebrewes*, who uſe the abſtracts for the concretes, Θανατοφόρος or *Mortiferi* bringer of death, becauſe he brought ſo many deathes with him into the world. For with the ſame *Hebrewes* eſpecially the prophets, to be called by the name, ſometimes purporteth the ſame as to be, or to exiſte, but in a more excellent or ſpeciall manner: as *Eſay* 7. 14. and 9. 6. *Jeremiah.* 23. 6. and 20. 3. *Zac.* 6. 12.

verſe 8.

and

and 20.3. *Zac.* 6.12. & here in the Revelation chap 19.13. ſo that to have the name of Death, is no other thing in this place, then ſingularly and notoriouſly to be Θανατοφόρον or *Mortiferum* the bringer of Death. To which purpoſe is that alſo, that Hell (as a ſurveyer of funeralls (accompanieth the ſame. *Libitinarius.*

Now let us look into the event. And ſurely never ſince the ſeals began, did theſe three joyntly and in ſo notable a manner rage. I will begin at ſlaughter, and I omit the things which this age ſuffered from a forraine enemy, truely moſt grievous things; the Barbarians with rapines and murders waſting almoſt the whole Empyre, under the Emperours *Gallus* and *Volusianus*. But thoſe things come not in to this reckoning; we look after inteſtine and *Domeſtique*. Ten therefore more or leſſe Emperours and *Cæſars*, which are counted lawfull, in the compaſſe of this ſeal, that is, the ſpace of three and thirty yeeres or few more did the ſword, not of their enemies, but their own Subjects take away. In the ſame ſpace, under the Empyre of *Gallienus* alone, thoſe thirty tyrants which *Pollio* mentioneth, or perhaps one or two leſſe, roſe up in divers parts of the Romane Empire: and almoſt all theſe ſlain either by their own, or by another, or were put to death by the lawfull Emperours So that *Oroſius* ſaid not without cauſe of this plague that it was made famous not by the ſlaughter of the common people, but by the woundes and deathes of princes. Of the ſword. Chap. 6. The ſword.

To conclude the Emperours themſelves, and firſt *Maximinus*, and laſt of all *Gallienus*, how cruell were they? *Maximinus*, *Iulius Capitolinus* being witneſſe, was ſo cruell, that ſome named him *Cyclops*, others *Buſiris*, others *Sciron*, ſome *Plataris*. many *Typhon* or *Gyges*. The Senate ſo feared him, that they prayed in the Temples publikely and privately, even the women with their children, that he might never ſee the city of Rome. For they heard that ſome were crucified, others encloſed in Beaſts newly killed, others caſt to wilde Beaſts, others bruiſed with cudgells, and all theſe without regard of dignity. The ſame man goeth forward. He ſlew all that knew his diſcent, to hide the baſeneſſe of his birth, yea and ſome of his friends, who for pity and affection had often given him many things; Neither was there a more cruell Beaſt upon the Earth. To conclude, ſaith he, without judgement without accuſation, without an accuſer, without defence he ſlew all (of the faction of ſome great one, which had been

Conſul,) took away the goods of all, and could not ſatisfie himſelfe with the ſlaughter of above four thouſand men.

Chap. 6. Heare alſo what *Trebellius Pollio* in the book of thirty tyrants ſaith of *Gallienus*. *Ingenuus* ſaith he, being ſlain, who was named Emperour of the *Maſian* legions, he bitterly ſhewed his cruelty upon all the *Mœſians*, aſwell ſouldiers as citizens, neither did any of them wholly eſcape his cruelty: and was ſo ſharpe and cruell, that he left moſt of the cities void of the male ſexe. The ſame Author upon the life of *Gallienus*. The *Scythians* ſaith he, going through *Capadocea*, the ſouldiers thought againe of making a new Emperour: all whom *Gallienus* after his manner ſlew. He addeth in the end: He was too too cruell to the ſouldiers, for he ſlew 3000. or 4000. every day. *Pollio* alſo on the ſame life of *Gallienus* reporteth a very memorable example of the *Bizantine* ſlaughter executed, partly by the ſouldiers, partly by *Gallienus* himſelfe. That no evill ſhould be wanting, ſaith he, in the times of *Gallienus*, the city of the *Birantines* renowned for Sea fights, and the place which barreth in the *Euxine* Sea, was ſo wholly deſtroyed by the ſouldiers of *Gallienus*, that there was not a man left. For revenge of which deſtruction, *Gallienus* being againe received to *Bizantium*, he ſlayeth all the ſouldiers unarmed, being compaſſed, round with the armour, breaking the covenant which he had made.

Clanſtium panti cum.

Of peſtilence. So much for ſlaughters. I come to Peſtilence: which here according to the Eaſterne cuſtome is called θανατος Death. So the Chalde *Paraphraſt* for דבר peſtilence liketh to put מותא Death, and the *Septuagints* for the moſt part tranſlate it θανατος death and in the like notion it is wont to be called mortality by Eccleſiaſticall writers which now hath paſſed into many mother tongues. But concerning the peſtilence, it is a thing ſo notorious and manifeſt, that it is not needfull to heap arguments to make good the truth of the prophecie I will diſpatch it in a word. *Zonaras* is my Author, neither have others been ſilent, under the Emperours *Gallus* and *Voluſianus*, the peſtilence ariſing from *Ethiopia*, went through all the provinces of Rome, and for fifteene yeers together incredibly waſted them. Neither did I ever read of a greater plague, (ſaith an eminent man in our age) for that ſpace of time or land.

Lipſius de Conſtant. l. 2. 23. Chap. 6.

Of famine. There remaineth yet famine of thoſe three calamities, which ſurely could not be wanting from this age, although none of the

ancients

ancients had brought it to light, any man may thence gather that almoſt all the Empire through theſe times was ſo polled and conſumed by the rapines and waſtes of the *Scythians*, that no Nation, if credit be given to *Zoſimus*, of the Roman dominion remained free, almoſt all the townes deprived of wals: and being deprived of them, the greateſt part were taken. How could it come to paſſe, but that the fields ſhould be forſaken in ſuch waſtes, plowing neglected, and whatſoever proviſion there was any where for food, ſpoiled? Chap. 6.

And that in truth it came ſo to paſſe, is manifeſt by the Epiſtle of *Dyoniſius Alexandrinus* who then lived, to his brethren; wherein he teſtifieth, that that fearefull peſtilence, which wee mentioned, ſucceeded the war & famine. *After theſe things*, ſaith he, that is the perſecution which was under *Decius* (for he meaneth that which went before the peſtilence, καὶ πόλεμος καὶ λιμὸς ἐπέλαβεν, both war and famine followed, which wee ſuffered together with the Heathen, and a little after. But when, ſaith hee, both we and they had had a little reſpite, that peſtilence came upon us, a thing more terrible to them then any terror, and more lamentable then any calamitie; and to us an exerciſe and triall inferiour to none of the reſt. *Cyprian* confirmeth it in his Apologie to *Demetrianus*. When ſaith he, thou ſayeſt that very many complaine that it is imputed to us, that wars ariſe oftner, that the peſtilence and famine do rage, and that it is ſuch ſtormie and rainie weather, we ought not any longer to be ſilent, &c. *Apud Euſeb. Hiſt. lib. 7. cha. 17*

That which is further added in the text concerning the Beaſts; if it be divers from the former, and do not rather ſignifie, that the Tyrants were the cauſe of theſe calamities, who like wilde beaſts raged in theſe times in the *Roman* Empire: it will then point out that evill wherewith the Eaſterne and Southerne regions were uſually peſtered in this caſe: namely that when the famine and the peſtilence raged, the Beaſts would grow *ſtrong againſt* men, and ſlay them, as may be ſeen, *Levit.* 26.22. *Ezek.* 14.15.21. But the changing of the conſtruction doth more favour the former opinion: καὶ ἀπὸ τῶν θηρίων τῆς γῆς, if thou render it *atque id per Beſtias terræ*, and that by the Beaſts of the earth, Deut. 7. 22.

Τὸ τέταρτον τῆς γῆς *quartam partem terræ* the fourth part of the earth, over which it is ſaid power was given to hell and to death to tyranize, except any conceive himſelf able to defend the vulgar Verſe 8.

Chap. 6. interpreter here, with whom τέταρτον τῆς γῆς ἐς τὸ πᾶσιν, that is *a quaternion*, or four parts of the earth) I expound it of the chiefeſt, or by much the greateſt part of the *Romane* Empire. For ſince the third part of the earth (as ſhall be ſaid in the proper place) doth note out the largeneſſe of the *Romane* Empire, by conſequence the fourth part of the earth is the ſame dominion of *Rome*, leſſe by a fourth part: and ſo that three or four fold company of calamities went through three quarters of the *Romane* Empire, that is, almoſt the whole one fourth part thereof onely being free. And ſurely *Oroſius* ſeemeth to affirme, that the peſtilence extended not it ſelfe further, then (to uſe his words) the *Edicts* of *Decius* did run for the overthrow of the Churches. Of the reſt I have nothing to ſay. And thus much of the 4th Seale.

Of the fifth Seale

The two Seales that follow, have no help from the Beaſts, as the former had, concerning the time of their beginning, and therefore none here any more to be ſeene that ſit upon horſes, whereupon that ſignification given by the Beaſts did depend. the ſpace therefore of both, is there to begin, where the chance of the Seale going before left, which certainly may be very eaſie where the chances, as here, ſhall be ſuch, that the determination of them cannot lie hid, in reſpect of remarkeable evidence.

Wherefore the fifth Seale ſhall begin from the Empire of *Aurelianus*, in the yeere 268. at what time the fifteene yeers peſtilence is extinguiſhed, which was the longeſt of all the calamities of the former Seale.

Now the moſt notable chance of the Roman eſtate under this Seale, and which went beyond all other events of that time, is that *Perſecution* of the Chriſtians begun by *Dioclesian*, continued by others, the moſt bitter by much of all which ever were. Former ages ſaw nothing comparable to this. *It was longer and more cruell* (they are the words of *Oroſius*) then almoſt any forepaſſed. For there was a continuall burning of Churches, proſcribing of *Innocents*, ſlaughter of *Martyrs*, for ten yeeres ſpace. Forthwith in the beginning of that ten yeeres, within thirtie dayes about 17000. men are reported to have been butchered, neither did the furie of the perſecuters aſſwage in the progreſſe of time.

In

In *Egypt* alone, (how ſmall a part of the Empire of *Rome?*) if credit be given to Doctor *Ignatius* Patriarch of *Antioch*, as *Scaliger* hath it, there were butchered 144000. men; and 700. baniſhed, whence the *Diocletian Æra* took its name, among the *Egyptians*, and that to this day it ſhould be called the *Martyrs*, *Æra*, what now doeſt thou judge was done in the other Provinces through the *Romane* Empire? All the world almoſt was ſtained with the *Sacred blood* of the *Martyrs*, ſaith *Sulpitius Severus*. The world was never more exhauſted of blood by any wars, neither did the Church ever conquer with greater triumph (they are the words of the ſame Author) then when it could not be conquered with ten yeeres ſlaughter. Chap. 6. *De emendatione temporum lib. 5. de primo anno Diocletiani & Coptitar.*

This ſlaughter is figured by the viſion of the ſouls of thoſe that were ſlaine for the word of God, and for the teſtimonie which they bare, lying under the *Altar*, that is, upon the ground, at the foot of the *Altar*, like *Sacrifices* newly ſlaine. For *Martyrdom* is a certain kind of *ſacrifice*, whence that of the Apoſtle to *Timothy*, his *Martyrdom* being at hand, Ἐγὼ ἤδη σπένδομαι, *I am now ready to be offered, and the time of my departure is at hand* 2. Tim. 4. 6. To the ſame purpoſe alſo is that of the ſame Apoſtle to the *Philippians* 2. 17. *If I be offered up upon the ſacrifice and ſervice of your faith, &c.* Verſe 9.

That further they are ſaid to cry to God with a lowde voice, requiring vengeance of their blood, it is a *Periphraſis* of extream cruelty and rype for judgement, as it were ſuch as for the barbarouſnes therof did ſollicite the very patience of God to revenge. *How long, ſay they, Lord holy and true, doeſt thou not judge, and revenge our blood upon them which dwell upon the earth.* Verſe 10.

In the mean while there are given to every one of them white robes, that is, they are choſen into the order of the bleſſed. The ſimilitude being taken from the cuſtome of the Jewes in approving & admitting prieſts; to wit, receiving thoſe, whom for their genealogie and perfection of body, they had judged fit (being clothed with white robes) into the court of the Prieſts, and ſo choſing them into the order of prieſthood. *Majemonides* in *Miſchine lib. 8. tit. Biath Hammikdaſh, cha. 6. §. 11.* That which is cleerly expreſſed, *cha. 7. 13, 14, 15.* whereof thoſe that were clothed with white robes, it is ſaid, That they are before the throne of God & worſhip him (to wit) as prieſts) day & night in the temple. Verſe 11.

Chap. 6. But to the cry of blood it is anſwered, that they ſhould reſt yet a little while, untill their fellow ſervants were fulfilled, and their brethren, which were to be ſlaine as they were; that is, that they ſhould forbeare a little while, untill ſome of their brethren ſhould be added to the number, who, after that Chriſtianiſme did now begin to reigne, were as they, likewiſe to be ſlaine, under *Licinius*, *Julianus*, and the *Arrians*; and then at the ſounding of the trumpets, ſolemne revenge ſhould be taken of the Empire guiltie of ſo much blood.

Of the ſixth Seale.

The ſixth Seale beginneth where the fifth endeth; that is, from the yeere of Chriſt 311. wherein that terrible ten yeers perſecution ceaſed.

Now the chance is an admirable ſhaking of the heaven and the earth; Whereby that wonderfull change and ſubverſion of the State of Rome heathen, by *Conſtantine* the great and his Succeſſours, the Standard-bearers of the Lambe, is figured: whereby ſuppoſe all the heathen gods ſhaken out of their heaven, the Biſhops and prieſts degraded, dejected, and deprived of their revenewes for ever; the Temple, Churches, and Shrines of devils through the whole Romane Empire daſhed, beaten downe, burned, and demoliſhed. Furthermore the Emperours, Kings, and Princes, who thought to help their gods ſo greatly in danger, to denounce war againſt Chriſts Standerd-bearers, to fight with their forces, and being even conquered, to renew the battell with all their ſtrength, were ſlaine with admirable ſlaughters, diſcomfited and put to flight: untill at laſt, the eſtate growing deſperate, there was none could be found to ſuccour any more the Romane religion, entring into ruine with ſo great a craſh. So I conceive I have comprehended in a few words, whatſoever the holy Ghoſt would ſet out by thoſe lofty allegories pertaining to this ſeal. And this is the firſt fulfilling of the victory of Chriſt, the foundation whereof was laid in the firſt ſeal. For the noting of which, in what age of the Empire it ſhould happen, the ſeales which hitherto have gone before doe ſerve, the differences of time

time which in the meane ſpace did run on being foreſhewed. It remaineth now, that we apply to the ſeverall parts of the propheticall allegorie, the interpretation already given, and ſhew the reaſon thereof: which we will doe, the whole context being firſt ſet before our eyes; which is thus. Chap. 6.

12. *And I beheld when he had opened the ſixt ſeal, and lo there was a great earthquake, and the Sun became as black as ſackcloth of haire, and the* [*whole*] *Moone became like blood.*

13. *And the ſtars of heaven fell upon the earth, as a figtree caſteth her unripe figgs, when it is ſhaken of a mighty wind; and the heaven departed as a booke that is rolled together.* 14. *And every mountain and Iſland were moved out of their places.*

15. *And the Kings of the earth and the great men and the tribunes, and the rich men and the mighty, and every bondman and every freeman hide themſelves in dens and the rocks of the mountains.* 16. *And ſaid to the mountains and rocks; fall on us and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb.*

17. *Becauſe the great day of his wrath is come, and who ſhall be able to ſtand?*

Theſe repreſentations of terrible ſlaughters, and as I may ſay, turning things upſide down are ordinary, uſed by the prophets after the cuſtom of the Eaſt; as our poets alſo have their figures, their ornaments. So *Ieremy* chap. 4. 24. he deſcribeth the deſtruction of *Iudea*, as if all things were to be reduced to the ancient *Chaos*. I beheld the earth, ſaith he, and behold תהו ובהו it was without forme and void; and the heavens, and there was no light in them. I ſaw the mountaines and lo they were moved, and all the hils and they were diſordered. See the reſt likewiſe *Ioel* chap. 2. 10. of the horrible deſtruction thereof by the army of the Northerne Locuſts. The earth trembled ſaith he, before him, the heavens were moved, the ſun and moone were darkned, and the ſtars withdrew their brightneſſe. But let us handle every one of them more diſtinctly.

Maſemonides. More Neb part. 2 cap 29. The *Arabians*, ſay of him to whom ſome ſinguler miſfortune hath happened that his heaven is turned to earth, or hath fallen upon his earth, compare it with Lament. 2. 1. Chap. 6.

Behold, ſaith he, there was a great earthquake in the Greeke σεισμὸς, that is, a ſhaking of heaven and earth, as in the words following is manifeſt, For the latine word *terræ motus*, not doth fully expreſſe the Greek. For ſuch an earthquake witneſſe the Apoſtle *Hebrewes* 12. 26. upon the place of *Haggai*, yet once more and I will Verſe 12. Haggai 2. 6.

Hag. 2. 6. I will ſhake the heaven and the earth ſheweth ἡ συλλογὴ καὶ μετάστασιν, the change of thoſe things that are ſhaken. which may be confirmed out of the ſame *Haggaus* Vers 21 22. of the ſame chapter, where he interpreteth this parable of the change and alalteration of the kingdomes of the world by way of further explication. I will ſhake the heaven and the earth, and will ouerthrow the throne of kingdomes, and will deſtroy the ſtrength of the kingdoms of the heathen &c. we therefore as els wher in the Apocalyps, ſo here alſo, will underſtand by the ſhaking of the earth and heaven, the ruine of things; and as it were the turning of things vpſide downe. ἐξηλλαγμένως.

And now the obiect of this change, as of the former chaunces alſo under the Seales, is the Romane Empyre; but not the Politique gouernment by the Cefars (for this forme is not yet to be diſſolved) but as it is ſubiect in a religious reſpect to Satan as Prince, and to his angells the divells. This civeiliſh government of the Roman Empyre, the ſtorme of which reſteth vpon this Seale ſhalbe overthrowne and broken in peeces with a great noiſe.

ellipſim And the Same becam black as ſackcloth of haire and the Moone became as blood, that is, through defect, of the adjective became as redd as blood: now it is a circumlocution, of the eclipſe of the ligths, where in the Sunne is wont to appeare black, but the Moone reddiſh. To which that of Eſay. chap. 13. 10. concerning the puniſhment of Babilon is altogether like. The ſame ſhalbe darkened in his riſing, and the Moone ſhall not give foorth her light *Septuagint.* Καὶ ἡ σελήνη οὐ δώσει φῶς αὐτῆς as Mattheu. 24. 29. neither is there any other ſenſe to be made in the opinion of *Aben Ezra* of that in the ſame Eſay. chap. 24. concerning the diſtruction, wherewith the Lord being about to raigne in Ieruſalem (all on as in this Seale) would puniſh the hoaſte of heaven an high, and the Kings of the earth vpon the earth The moone, ſaieth he, ſhalbe confounded, and the ſunn ſhalbe aſhamed (that is both of them as if they hid their faces for ſhame, ſhallbe covered with darkenes) when the Lord of hoaſts ſhall raigne in mount *Sion* and in *Ieruſalem* and in the ſight of his auncients glorioufly. But what doe theſe thinges thou wilt ſay belonge to the Romane Demonarchie? hearken and I will tell thee In the prophets (as thou ſhalt heare anon in the following viſions) every kingdom and bodie of gouernment reſembleth the world: as the partes alſo, the heaven, the

the earth, the ſtars ſerve for that repreſentation, *for proofe whereof (to omitt others) that on place of Eſay ſuffizeth chap. 51. 15. I am the Lord thy God, who divided the Sea (it is the Red ſea) and the waves thereof roared, the Lords of hoaſts is his name. 16. And I putt my words in thy mouth (that is I give thee my law) and covered thee with the ſhadow of mine hand; that I may plante the heavens and lay the foundation of the earth (that is, make thee a kingdome or politique world,) and ſay unto Sion, thou art my people. The ſpeech is of the deliverance, wherewith God delivered the people of Iſrael out of Egypt, that of them he might found a kingdom or common wealth for himſelf in the land of promiſe. Out of which alſo it will not be harde to gather, what that new heaven and new earth may be in the ſame prophet: (chap. 65. 17 and 66. 22.) to wit, a new world of the ſame forme, According to this repreſentation therefore, heaven in the prophetical notion ſhall expreſſe whatſoever is lofty in the ſtate of any kingdome or common wealth, contrariwiſe the Earth, that which is inferiour: and the ſtarre, thoſe who obtaine and beare a place in that height, by which reaſon the Sunne and the Moone the principall lights of heaven: the Sunne will point out the firſt and chiefeſt Majeſty and dignity of a kingdome, the Moone the next to the firſt which certeinly it is ſo true, that the Chalde paraphraſt in the prophets often times for the Sunne and Moone doth put Kingdome, and glory, as Eſay 30, 20, Ier, 15. 9.

Let therefore the Sunne in the Romane kingdome of idolls, by right of principality be the Dragon himſelfe, or Satan; eſpecially ſince the holy Ghoſt from him hath named the whole Romane Empyre in this ſtate that is here handled chap. 12. the Red ſeven headed Dargon, as there we ſhall ſee. The Moone, the ſecond light of this heaven, thou mayſt call the high Prieſthood now from the very beginning anuexed to the Emperiall majeſty, and as it were a part of him; or rather the Emperor being the high Prieſt of Sathan, with the whole colledge of high Prieſts, who made on body with the Emperor their head, and the ſame were chiefe both in the Religious ſervices of the Gods, and the whole common wealth, *not bound to give any account to any power of Senate, or any aboue themſelves, and therefore not without cauſe to have the ſecond place in this kingdome to the Dragon himſelf. I confeſſe, it is not allwayes needfull, that in ſuch allegories ſo exact an account of every thing ſhould be required

* That it was common with the Eaſterne nations to vſe the parable of the world to figure things, it may appeare by the chimi call philoſophy proceeding from the Arabians and Egyptians, wherin all moſt every wordly body, likned to the world, is ſaid to be compact of heaven, Earth, and ſtarrs.

Chap. 6.

ἀξίωμα

Verſe 3.

Cicero in orat. Pro Domo ad Pontif. Dionſ. lib. 2.

but when it may be donne, lett us apply every severall perticle. The Sunne therefore, which we have shewed, was then made black, and suffered the eclipse and darkning of his direfull majesty when the Romane Emperors renouncing by baptisme him, with all his Angells, pompes, and worship, gave themselves over to Christ the sunn of righteousnes. The Sunne being thus darkned and deprived of its light, how shall the Moone which borroweth all her light from the sunne be safe; And surely *Constantinus*, *Constantius*, *Valentianus*, *Valens*, straight way as it was meete, did renounce the thing it self, or the office of the high priesthood, denying thenceforth to serve the divell: yet the name, which you would wonder at, they did not presently reject, but retayned it a litle while added to the rest of their titles. *Gratianus* first (a worthy work,) refused the title as also the pontificial robe offered him by the Preistes after the custome, as unworthy a Christian man which chang surely was of such consequence, that the Holy Ghost thenceforth will account the Romane Cæsar, so deprived of his Preisthood for anew as it were head and King of the Romane Beaste, as in chap. 17. we shall heare. But it that Moon shonne with some light though dimme and weake; untill Theodosius the first that Malle of hetheniſme, rooke away even the very colledge of the pontifis with all the other rabble of Preestes, by an edict Emplying all their revenew for his exchequor. Now therefore it was tyme for Sathan to seeke out for him selfe another high preiste. But I go unto the rest.

Chap. 6.

Ver. 13. *And the starrs of heaven fell unto the earth as a fig-tree casteth her greene figgs, when it is shaken of a mighty winde; and the heaven departed as a booke that is rowle together.*

vers. 14.

Or the *heaven vanished*, &c. That is, the starrs of heaven appeared not, even as letters vanish, in a booke rowled up together after the manner of the auncients. For there is an Ellipsis of the former substantive on both sides, familiar in the Hebrew, as Deut. 20. 19. 2 kinges. 28. 31. and elsewhere often. So that this of the disapearing of the heaven, and the other of the fall of the starrs, do mutually explayne themselves; neither are they to be seperated from on another, as it is amisse distinguished, but they ought to have binne included within the same point. But the whole place is taken out of Esay. chap. 34. V. 4. where plainly in the selfe same representation, but inverting the order, the holy Ghoste

chap. 6.

doth

doth paint out the deſtruction and ruine of the Kingdom of Edom, as heare the kingdom of Idolls. The heavens, ſaieth he, ſhalbe rowled together as a booke, and all the hoaſts of them, (that is the ſtarrs) ſhall fall downe as the leafe from the vine tree, and as a falling greene figg from the figgtree. The meaning whereof the ſpirit in the Revelation would render ſomthing more cleere by a double ſupply, of words; there with the additament of the word ἀπορρεῖσαι departed, here of ὑπὸ μεγάλου ἀνέμου σειομένη, ſhaken of a mighty wind. Furthermore concerning the ſame ruine of Edom, with little milder circumſtances then *Eſay*, doe *Obadiah*, *Ieremia* 49 from the 7th. *Verſe.* to the 22th. *Ezechiell* 35 through the whole, and 25 12 handle it, which therefore I mention leaſt any ſhould conceaue the deſcripſion of *Eſay* not to agree to that great day of univerſall iudgment. Now therefore to returne to the Revelation. The ſtars of the Roman heaven of idoll Gods were, both the Gods them ſelves, being cheiftaynes of this kingdom under Satan their Prince, and alſo the Preeſts being peeres though of an inferiour ranke: for ſtarrs with ſtarrs doe differ in degree and in height. Theſe therefore are they, who in this wonderfull commotion of the Roman ſtate being ſhaken from their ſeates, fell to the earth, as a figgtree caſteth her greene figgs when it is ſhaken of a greate wind.

Neyther will any ſo much wonder at this interpretation of the ſtarrs to be meant of the Gods, and Preiſtes of the Gods, who ſhall remember, both the Gods of the gentiles every where in the holy ſcripture to be named the hoaſt of heaven, and alſo in *Daniell* the Preeſts and Elders of the pleaſant Land or people of Iſrael, whom *Antiochus Epiphanes* caſt downe to the ground, to be called by that name. It waxed greate, ſayth he, againſt the hoaſte of heaven, and it caſt downe upon the ground of the hoaſte and of the ſtarrs, and trod upon them. which he did wickedly againſt the people of the true God, the very ſame did the Chriſtian Emperors religiouſly againſt the people of the Dragon; yet with this differance, that there was onely one Prince of the hoſte of heaven, the Lord *Iehovah*, who made heaven and earth. Againſt whom, though *Antiochus* might exalt himſelfe, yet he could not throw him downe from heaven, but heere in the Romane heaven there were many Princes or Divells, all which wholy the Emperors the ſtanderd bearers of Chriſt threw downe. Add here unto that this Chap. 6. Dan. 8. 9. 10.

expoſition may be confirmed by the Synchroniſme of the dragon throw down from heaven with his guard chap. 12 7. The dragon fought and his Angels, eight, but they prevailed not, neither was their place found any more in heaven, nine. For the great dragon was caſt downe, which is called the devill and Satan, and his Angels (that is to ſay, devils worſhipped by the names of gods) with him, *&c.*

Verſe 14. It followeth, And all hills and Iſlands were removed out of their places. Perhaps mountaines and Iſlands may be taken for men of loftier and meaner condition, which are preſently in the next verſe reckoned up, but that the name of an Iſland agreed not to this interpretation. It ſeemeth therefore more probable, Chap. 6. if it go thus, that both do ſignifie men of a lofty eſtate, becauſe that both are eminent; the hills upon the earth, the Iſlands in the Sea. But what if we underſtand here by Iſlands, not land raiſed up in the midſt of waters, but Churches, as they were called, which being environed with a publike or private encloſure, were ſeparated from the buildings neer adjoyning? So then may we not take both, as well the mountains as the Iſlands to be meant of the Temples and ſhrines of idols to be throwen downe, in this tempeſt through the Romane Empire? There is none but ſeeth how fitly the notion of mountaines agreeth with ſuch an interpretation as this; who is not ignorant, that it is the cuſtome of idolaters to build their Altars and ſhrines for their gods in ſuch high places, whereupon every where in the old teſtament the name of high places is frequent; yea *Ieremy.* 3. 23. of the mountaines and hills themſelves to be underſtood of the chappells of idolles. Truely, ſaith he, the hills were liers and the multitude of mountaines, &c. Neither now doe Iſlands taken for Temples refuſe ſuch interpretation; ſince it is a thiefe property in Temples, that they be like Iſlands; that they be prophaned neither by communion, or elſe by joyning to the walls of other houſes. But if that happily pleaſe not, that one and the ſame thing be repreſented by two names, if thou wilt and pleaſeſt take mountaines for chappels in the country and fields; and Iſlands for Temples of idolls in cities. But in ſuch things as theſe, ſuch ſmall matters ſeeme not needfull to be curiouſly ſought out; as neither happily in generall is every ſmall moment of propheticall allegories ſo carefully to be examined by the

the event. It is enough if the ſumme of the matter every where agree.

Now this demoliſhing of ſhrrines and Temples came to paſſe, by the ſame Author the moſt godly ſtandard bearer of Chriſt *Theodoſius*. For *Conſtantine* the great onely ſhut up the Temples of the gods, he did not aboliſh them, Except at *Conſtantinoble*, and neighbouring places. *Julianus* opened them again. This man at length commanded them to be utterly defaced. The hiſtory is obvious to any, neither is it needfull that I here rehearſe, what is recorded of that matter in Eccleſiaſticall writers. Yet happily it will not be unpleaſing to heare *Zoſimus* a pagan hiſtorian complaining or chaffing, at this ſo cruell deſtiny of his gods. The holy places, faith he, of the gods, they battered downe throughout all cities and countries; and ſo much they were all endangered who thought them to be gods or at all looked up to heaven, and did adore thoſe things which are beheld therein. Surely, after what manner the Lord, when he was about to leade old Iſrael out of the Ægyptian bondage, is ſaid to have executed judgements upon the gods of the Ægyptians; (*Exodus* 12. 12. *Num.* 33. 4.) after the ſame manner here, being about to deliver his Chriſtian people from the Romane tyrannie, he executed judgement upon the gods of the Romanes. Chap. 6.

But thou wilt ſay, had the gods no Atlantes when there was ſuch trouble and the heaven mingled with the earth, who might underpropp their falling heaven with their ſouldiers, and encounter the ſtandard-bearers of Chriſt, ſo throwing all downe? Yes truely they had; but they ranne the ſame fortune with their devills. For the Kings of the earth ſaith he, and the great men and the Tribunes and the rich men and the mighty men and every bondman and freeman, that is, *Maximianus*, *Gallerius*, *Maxentius*, *Maximinus*, with *Martinianus* (*Ceſar*, *Licinius*, *Julianus*, Emperors (adde alſo if thou wilt *Eugenius* and *Arbogaſtes* tyrants) with all the companions of their infidelity, of what order and degree ſoever, who with might and maine endeavoured to defend their ancient Religion, and to help the ſtate of their gods now going to deſtruction, and to reſtore it now fallen and loſt at laſt were brought to ſuch ſtreights, that they hide themſelves in the dens and Rockes of the mountaines. *And ſaid to the mountaines* Verſe 15. Chap. 6. Verſe 16.

Verſe 17. *and to the rockes, fall upon us and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who ſhall be able to ſtand.* It is a ſhamefull repreſentation as well of them that flye and hide themſelves, as alſo of thoſe that are weary of their lives through deſpaire of their eſtates. The like unto which thou haſt concerning the deſtruction of the inhabitants of Jeruſalem, *Luke* 23.30. Likewiſe *Hoſea* 10. 8. of the deſtruction of *Samaria* and of the Idolls thereof; but the whole, *Eſay* 2. 18.

But here the Reader may obſerve this firſt, that in theſe words is contained the key for the opening of this whole viſion; to wit that here is handled ſome glorious victory of the *Lambe*, whereby he ſubdueth and overthroweth his enemies with a deadly deſtruction. Furthermore ſince theſe whoſe deſtruction is deſcribed, flye from their enemie the *Lambe*, and are willing to bee hidden from his wrath; thence it may appeare, though it bee directed by no *Synchroniſme*, that that deſtruction is not to bee applyed in no hand to Chriſtian Kings, but ſtrangers from Chriſt; and thereupon ought not to bee interpreted of the ſlaughters brought upon the then newly Chriſtian Empire by the *Gothes* and other barbarous Nations.

Chap. 6. Verſe 17. That which laſtly the Kings, Princes, Tribunes, and the other Gentiles which were in the ſame condition with them, doe adde, *That the great day of the wrath of the Lambe was come, and that none could be able to ſtand:* They are the words of men acknowledging the power of Chriſt, whom untill this time they had contemned in reſpect of their Gods, and indeed perceaving all further endeavour of reſiſting Chriſtians would become loſt labour. And truely upon the matter all did conceave ſo, but *Galerius*, *Maximinus*, *Licinius* even with open confeſſion though againſt their wills gave glory to God.

For *Euſebius* with others is our Author, that *Galerius* (at whom CHRIST began in this judgement) being taken with a filthy and horrible diſeaſe, whereby his body putrified Wormes crawling therein with an intolerable ſtinke; at length being conſcious of his wickedneſſes which hee had committed againſt the Church, was ſmitten, confeſſed his fault to God, and left of his perſecution againſt the Chriſtians, and by Lawes and Emperiall edicts haſtened the building up of their Churches, and com-

commanded to offer accuſtomed prayers for him; and a little while after yeelded his ſoule being guilty of as great crueltie as ever any againſt Chriſtians. *Euſebius de vita Conſtantini, lib.* 1. *cap.* 50.

Maximinus a moſt cruell enemy of Chriſtians, relying upon witchcraft, divinations of Idolls, and Oracles of Devills, for all things whatſoever hee went about, nevertheleſſe being once or twiſe overcome by *Licinius* yet defending the Chriſtian faith with *Conſtantine* his colleague, throwing from him the enſignes of his Empire fled, lay hidden in the Fields, and little villages a certaine ſpace, in the habit of a ſervant; and at length being ſhut up in *Tarſus* of *Cilicia* and kindled with rage, ſlew many Prieſts and Prophets, of the Gods, by whoſe Oracles being perſwaded he had undertaken the Warre, as coſeners, falſe deceavers, and to conclude as betrayers of his ſafetie; afterward giving glory to the God of the Chriſtians, ſet forth a decree for their liberty: but being ſuddainely ſmitten by God exacting puniſhment of ſo many wickedneſſes againſt Chriſtians, with a lamentable and mortall griefe, and his fleſh by little and little eaten out and waſted, and at length his eyes ſtarting out for heate, wherewith hee burned all over (a juſt talio of puniſhment, which hee had deviſed for Chriſtians) hee ended his life, confeſſing himſelfe to God, and acknowledging that hee worthily ſuffered thoſe things for his madneſſe, and raſhneſſe againſt Chriſt. See the ſame in *Hiſtor. Eccleſ. lib.* 9. *cap.* 8. *&* 10. *& lib.* 8. *cap.* 27. Alſo *de vita Conſtantini lib.* 1. *cap.* 51. 52.

To conclude *Licinius* a forſaker of the Chriſtians, to whoſe part he had betaken himſelfe a little while with *Conſtantine*, and greatly boaſting to his Souldiers of the multitude of his Gods againſt that one, and that new and ſtrange God of *Conſtantine*, (for ſo he termed him:) being overcome in two great battailes (in one whereof out of an Army conſiſting of 130000. ſcarſe 30000. eſcaped) at length when as yet hee would not reſt, being together with his confederates condemned by *Conſtantine* according to the Law of Armes, was deſervedly puniſhed. But when theſe men who had bin Authors of taking up Armes againſt God, were brought (together with the Tyrant) to the place of execution, as before, they had carried themſelves inſolently, having placed their confidence in vaine Gods: ſo now they confeſſed that

that they understood in very deed what and how wonderfull *Constantines* God was, and that they did acknowledge him to be the true and onely God. *De vita Constan. lib.2. cap.4.5,18.*

An appendix.

Out of the ancient monuments of the Ægyptians, Persians, and Indians (the Authors whereof were *Tarphan*, the interpreter of *Pharaoh*, *Baramus*, the interpreter of *Saganissa* the King of the *Persians*, (who was of one time with *Diocletian*) and *Sybachamus* the interpreter of the King of the Indians) *Apotelesmar*, or, according to others, *Achmetes*, the son of *Seirim* the *Arabian* gathered together Ὀνειροκριτικὰ, or interpretations of Dreames: as that Nation was, both most studious of such and the like arts, now from furthest antiquitie: and also while their Empire lasted desirous to translate the writings of all Nations whersoever into the *Arabian* tongue. This little booke long since in the Greeke tongue, the Author being unknown *Iohannes Leunclavius* brought to light, being by him turned into Latine in the former age out of the Liberarie of *Io: Sambucus*, the same Greek Copie afterwards, in the yeare 1603. *Nicolaus Rigaltius* in his *Onirocriticis* did set forth out of the Liberary of the most Christian King, supplying what was wanting in *Sambuchus* his Copie. In this booke is to bee seene that very many of those propheticall representations, which so much pull our men, were familiar to the Easterne Nations, at least not unusuall their divinations. But *Tarphan* the Ægyptian seemeth to bee the most ancient of all the Authors, from whom the collection is made; as who not onely calleth himselfe *Pharaohs* interpreter, but every where in his interpretations, useth the name of *Pharaoh* for King; that it may seeme hee lived then, when yet Ægypt had its Kings, and them called *Pharaohs*. The *Persian* with his King *Saganissa*, was of the same age with *Diocletian* as I have said. The Indian is of a latter age, as who sheweth himselfe a Christian every where but the consent of them both with the Ægyptian is wonderfull.

See Ier. 49. 7. But especially Baruch. 3. 23.

When therefore wee willingly learne the use of words, and phrases in holy writ, from these Nations in time past bordering upon

on the *Hebrewes*, and more acquainted with their manners and uſe of ſpeech; why ſhould we diſdaine the ſame here in the ſignifications of propheticall figures and repreſentations? (ſince according to the Maſters of the *Hebrews deciduum prophetiæ ſit ſomnium,*) Let no man therefore blame me if I take out of this Authour, thoſe things which ſeeme to make for the underſtanding of the Figures of the Seales now expounded: the ſame I ſhall doe afterwards with the good leave of the Reader (as occaſion ſhall ſuffer) in the Trumpets and the reſt of the viſions. Chap. 6. *Maiemonides More Neb. part. 2. cap. 36.*

Theſe therefore give light to the firſt Seale, and partly to thoſe following alſo.

Chapter 233. By the opinion of the *Indians*, *Perſians*, and *Egyptians* a couragious horſe called *Pharas* (in *Hebrew* פרש in *Arabique* פרס a horſe) *hath reference in interpretations of dreames, to eminencie and dignitie. Hackney horſes are taken for a certaine inferiour nobility and glory.*

If any in his dreames ſhall ſeeme to be mounted upon a nimble and ſtirring horſe, he ſhall finde before the people renowne and ample eſtimation, and eminencie and worſhip.

Alſo if any one armed ſhall ſeem to be mounted upon a couragious horſe, he ſhall attaine to authoritie, with good renowne according to his armes.

Chapter 249. According to the interpretations of the *Perſians* and *Egyptians*. *If any ſhall ſeeme to have held arrowes with bowes, he ſhall with ioy inſult over his enemies.*

He hath more pertaining to the ſame purpoſe, as *Chap.* 152. out of the learning of the *Indians* concerning the great and long tayle of a horſe ſignifying the company and traine of authoritie; concerning a curtall, ſignifying the loſſe as well of liberty as of principalitie; to wit, if he were a Prince that ſhall dreame that he is mounted upon ſuch a horſe. Likewiſe *Chap.* 233. Lighting from horſebacke, if it be voluntarie, of voluntary diminution of government; but if unwillingly, it is expounded of ſurrogating a ſucceſſor into the dignitie.

Chap. 6.

Theſe things will give light to the third Seale.

Campanum. *Chap.* 15. Out of the learning of the *Indians*. *If any ſhall ſee in his dreame a ballance or a bell as they call it* (it is a kinde of ballance) *to be hanged in any place; let him underſtand it of the perſon of a Judge. And if he have a ſuite in law, and in weighing he ſhall ſee them to be equall one to another; he ſhall obtaine his right.*

If he ſeeme to ſee the ballance equall and cleane, let him know the Iudge of the place to be iuſt: but if he ſhall ſee the ſcales naught and broken, let him thinke the Iudge of the place wherein he had his dreame uniuſt.

Likewiſe Buſhels alſo with meaſures have the ſame interpretation in proportion, but they are applied to the perſons of inferiour Iudges.

Theſe things to the ſixt Seale.

Chap. 167. Out of the Monuments of the *Indians*, *Perſians* and *Egyptians*. *The Sunne hath reference in interpretation to the perſon of a King, and the Moone to the perſon of a Prince next to the King. Venus to the perſon of the Empreſſe or Queene, likewiſe other great Starres to honourable perſonages belonging to the King.*

Whileſt I reade theſe things, I am not farre from conceiving that glorious title of *Sapor* the King of *Perſia*, in his Letters ſent to *Conſtantius* the Emperour [*Sapor King of Kings, partaker of the Starres, brother of the Sunne and Moone, to Conſtantius Cæſar my brother, greeting*] which *Ammianus Marcellinus* imputeth to the *Perſian* pride, to be none other then a ſtyle peculiar to the Nation ariſing from ſuch repreſentations, which ought to ſeeme the leſſe ſtrange to any, when we ſee even our Heralds in blazoning the armes of Emperours and Kings, to uſe the name of the Sunne, Moone and other Planets. Hither alſo is to be referred that interpretation of *Iacob* of his ſonne *Ioſephs* dreame, of the *Sunne, Moone and eleven ſtarres worſhipping him*, which he immediately as not ignorant of the parables of the *Eaſt*, applyeth to his Family; interpreting the *Sunne and the Moone* to be underſtood

ſtood of himſelfe and his wife, as King and Queene, *the Starres,* Chap. 6.
of his ſonnes, as it were Princes of the Family, *Geneſ.* 37. 10.
But let us returne to our *Achmetes* and he goeth on in the
ſame Chapter.

If any ſhall ſeeme to ſee the Sunne in the Heaven wanting light and rayes, the calamitie and diſhonour belongeth to the perſon of the King.

If the Sonne ſhall ſeeme to any to be eclipſed, that portendeth affliction and warre to the King.

If any ſhall ſeeme to ſee the Sunne covered with a cloud, the King ſhall fall into affliction and diſeaſes, according to the manner of the overclouding.

If any ſhall ſeeme to ſee the Sunne, the Moone and Starres gathered together without light; If he be of the number of the Peers, by reaſon of that obſcuritie he ſhall fall into utter deſtruction; If he be the King, environed on all ſides he ſhall be aſſaulted, and ſhall fall into great affliction.

Chap. 168. Out of the obſervation of the *Perſians* and *Egyptians. If any ſhall ſeeme to ſee the Starres caſt but a very ſmall light, diſparkled and ſcattered and full of obſcuritie: this reflecteth upon the calamity of the Nobles and wealthy and the Kings Preſidents.*

THis ſixt Seale being finiſhed, we ſhould immediately in order proceed to the ſeventh bringing forth a ſeven fold plague; as which is joyned immediately with the ſixt. But the holy Ghoſt of ſet purpoſe hath thought meet to make a little ſtand: untill he ſhould ſet forth the ſtate of a certain company of the ſame time with it, as well to be ſafe, as to overcome, under the plagues thereof. We will therefore firſt give what light of interpretation we can to that Viſion. And then we will continue the order of the Seales begun.

Chap. 7.

THE VISION OF THE COMPANY OF THE SERVANTS OF GOD,

Or of the Elect and faithfull Church to be preferred amidſt the ruines of the ſeventh Seale or the Trumpets, exhibited in a Type

Of an hundred forty and foure thouſand ſealed out of all the Tribes of Iſrael at the entrance of the ſeventh Seale.

THE Viſion of the ſealed is twiſe placed, firſt here at the entrance of the Trumpets, in the firſt Propheſie; againe as it were an oppoſite of the reigning Beaſt, in the ſecond Propheſie, *Chap.* 14. and that in a double reſpect. Here for their preſervation amidſt the deſtruction of the Trumpets; there for their praiſe for keeping their alleageance to God and the Lambe, when as other the inhabitants of the world as revolters and Apoſtates had received the marke of the Beaſt. Vpon Chap. 7.

Chap. 7. Out of which it plainly appeareth, that the Propheſie of the Beaſt contemporizeth with the matters of the Trumpets: but how far, is to be determined elſewhere; to wit, not farther then the going out of the ſixt Trumpet, wherein the moneths of the Beaſt are ended with the dayes of the mourning Witneſſes, *Chap.* 11. 14. For the preſent our purpoſe is to caſt the light of our interpretation to the former viſion of the ſealed, wherein their preſervation is handled: of their praiſe afterward, when we come to that.

Verſ. 1. *Afterwards*, ſaith he (that is the Viſion of the ſixt Seale being paſt, and the ſeventh which is of the Trumpets even now beginning) *I ſaw foure Angels ſtanding upon the foure corners of the earth holding the foure Windes of the earth, that the winde ſhould not blow upon the earth, nor upon the Sea, nor upon any tree.*

The meaning is, he ſaw Angels which had power to reſtraine the Windes, that is, the tempeſts of warres and calamities, out of what quarter of the world ſoever they ſhould proceed, untill it pleaſed God; but at his becke, if he ſhould at any time give the ſigne, to give them libertie through the world: not the ſame Angels with thoſe of the Trumpets, but which yet at their ſounding ſhould ſet at libertie *thoſe Windes*, one while out of this, another while out of that part of the world, for the waſting and overthrow of the Romane eſtate. For the parable *of Windes* with the Prophets doth expreſſe *warlike motions and hoſtile invaſions and violent aſſaults:* As *Ierem.* 49. 36. *I Will bring upon Elam the foure Windes from the foure quarters of Heaven; and will ſcatter them towards all thoſe Windes; and there ſhall be no Nation, whither the outcaſts of Elam ſhall not come.* See the reſt. Alſo *Chap.* 51. 1. *Behold, I ſaith the Lord, Will raiſe up againſt Babylon, &c. a deſtroying winde.* 2. *And I will ſend into Babylon fanners, and they ſhall fanne her, and ſhall empty her land.* Adde alſo, *Chap.* 18. 17. *As an Eaſt winde I will ſcatter them* (that is the Iewes) *before the enemie*; that is, the King of Babylon. Hither alſo that of *Daniel* ſeemeth to be referred, *Chap.* 7. 2, 3. *Behold, the foure windes of the heaven ſtrove upon the great ſea; and foure great Beaſts came up from the Sea:* that is, out of the conflict of the Nations every where fighting together and ſtriving for the dominion and Empire, there aroſe foure great Kingdomes.

I ſaw

I ſaw, ſaith he, *another Angel aſcending from the Sunne riſing,* Chap. 7.
having the Seale of the living God: (happily therefore it is Verſ. 2.
the Lord Chriſt) *and he cryed alowd to the foure Angels, to whom it was given* (to wit, by ſetting the windes at libertie, which they had reſtrained) *to hurt the Earth and the Sea.* 3. *Saying, hurt not the Earth neither the Sea, nor the trees, untill we have ſealed the ſervants of our God in their foreheads.*

That is, looſe not the Windes nor ſuffer them to have power of going and raging upon the world. For he nameth the Earth, the Sea, and Trees, anſwerably to the repreſentation of Windes; as to which the Windes are wont to bring dammage; to the Earth, by the ruine of houſes; to the the Sea, by ſhipwrack; to the Trees, by a manifold overthrow and rending. *Forbeare* ſaith he, *untill we have ſealed the ſervants of our God in their foreheads.* That is, by imprinting ſome marke upon them, we have diſtinguiſhed as it were the elect company of God, over whom theſe deſtroying Windes (which ſhall deſtroy the other company of men) have no power: but over whom, taking regard to their Seale, the Divine providence would continually watch, leaſt in this ruine of the Romane ſtate, which the Trumpets ſhould bring, their ſacred Progenie ſhould be extinguiſhed. For ſo proviſion would be made, that neither they who did hurt them could be free from puniſhment, as having tranſgreſſed the bounds of that power which God had given them; and moreover the dammage, if any were done at length ſhould be repaired by God. It hath alluſion perhaps to the place of *Ezech. Chap. 9.* Where thoſe that ſigh, and cry out for the abominations of *Ieruſalem*, are marked by the Angel, to this end, leſt they ſuſtaine like deſtruction with the wicked and reprobate by the ſmiters.

And ſurely as touching the event, if any ſhall weigh the ſtate of the times here handled; it will ſeeme almoſt miraculous how it could come to paſſe, that the Romane Empire being ſcattered and deſtroyed with ſo great a deſtruction of the Cities and Inhabitants; ſo that the ancient Inhabitants being well neere extinguiſhed, it was inhabited by barbarous nations and ſtrangers from Chriſt: Yet the Church there ſhould continue in the middeſt of theſe evils, and the world as it were conſpiring her ruine; Yea alſo

Chap. 7. alſo (as we ſhall heare in the proper place) the Beaſt at the ſame time polluting whole Chriſtendome with Idolatrous worſhip, ſhould nevertheleſſe cheriſh in her boſome a company (as this is) uncorrupted, and for that cauſe tenderly regarded by God. Of ſuch conſequence was it to be fenced with Gods Seale.

Verſ. 4. *And I heard,* ſaith he, *the number of the ſealed; there were ſealed an hundred forty foure thouſand of all the Tribes of the children of Iſrael,* that is, twelve times twelve thouſand, out of every Tribe twelve thouſand.

For even as in the beginning, we have ſeene the Theatre of Viſions or the *Apocaliptique* ſeſſion deſcribed, after the repreſentation and ſtate of the old Synagogue; and a great part of the Types of this Booke hath relation to it; ſo that even the counterfeit Chriſtians in the Epiſtles to the Churches for that cauſe beare the name of counterfeit Iewes: ſo here alſo the Catholique Church of the Gentiles, to be fenced with the Seale of God, is figured by the Type of *Iſrael*; the twelve Apoſtles of that, aptly anſwering to ſo many Patriarchs of this. And it is ſo done not without good cauſe, as well for other cauſes, as ſpecially becauſe the Church, even from the firſt rejection of the Iewes, hitherto, is gathered out of the Gentiles, ſucceeded in the room of *Iſrael*, and is, as I may ſo call it, ſurrogated *Iſrael*; and in that place for a little while eſtemed by God, untill, his old people againe obtaining mercy, *the fulneſſe of the Gentiles ſhall come in*; that is, *that innumerable multitude out of all Nations, Tribes, People and Tongues*, which the ſealing of this *Iſrael* at length being finiſhed, *Iohn* teſtifieth he ſaw ſinging prayſes to God and to the Lambe. For this indeed is that (I ſpeak of the ſurrogation) that the Apoſtle *Paul* would teach, *Romans Chap.* 11. whileſt he urgeth *verſ.* 11. *the fall of the Iewes to have brought ſalvation to the Gentiles*, and *verſ.* 15. *their caſting away to have beene the reconciling of the world.* Not that otherwiſe the Gentiles in their time ſhould not have beene called, (ſithence the whole Quire of Prophets proclaime that the Gentiles ſhould be gathered to the glory of *Iſrael*, and turned to the Lord, which neither the Iewes of old nor at this day doubt of) but that not by this calling which was by anticipation, ſubſtitution, and for provocation to jealouſie, except the Iewes had firſt renounced Chriſt. The

Verſ. 9.

diſcreet

diſcreet Reader may know what I meane. *It was neceſſary*, ſaith the Apoſtle, *Acts* 13. 46. *that the word of God ſhould firſt have been opened to you: but after you reiect it, and iudge your ſelves unworthy of everlaſting life; loe, we turne to the Gentiles.* But concerning the preventive converſion of the Gentiles (that is, which ſhould goe before the reſtoring of the Iews (that I may remember that alſo) that teſtimony of *Amos* ſeemeth to be taken, cited by *Iames* in the Councell of the Apoſtles, *Acts* 15. and for that purpoſe perhaps, then choſen before other Propheſies, which otherwhere might have been had concerning the chooſing of the Gentiles to be the people of God. For he meaneth, that not only *the name of the Lord ſhould be called upon by the Gentiles* (that is, that the Gentiles ſhould become his people) but alſo that that in part ſhould then happen, whileſt yet *the tabernacle of* David *ſhould lye fallen down*, that is, the kingdom of Iſrael ſhould not yet be reſtored by Chriſt: *After thoſe things*, ſaith he, *I will returne and build again the tabernacle of* David *fallen down: and I will build again the ruines thereof, and will ſet it up:* verſ. 17. *that the reſidue of men might ſeeke after the Lord, and all the Gentiles upon whom my name* ἐπικέκληται *is called*, that is, that the reſt of the men, together with thoſe Gentiles upon whom heretofore my name was called, then at length ſhould ſeeke after, and worſhip me the true God. For for that wch is now had in the Hebrew Text: ארום למען ירשו את שארית that is, ὅπως ἂν κατακληρονομησωσι τὸ κατάλοιπον τῆς ἐρυθρείας *that they may poſſeſſe the rẽnant of Edom.* The ancient Copy ſeemeth to be read, ידרשו לא שארית ארם למען; that is, ὅπως ἂν ἐκζητήσωσι οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, *that the remnant of men may ſeeke the Lord.* Yet notwithſtanding out of the Hebrew reading which is now uſed, the ſame ſeemeth may be gathered concerning the preventive choiſe of the Gentiles to be the people of God; to wit, in this ſenſe: the reſtored Iews, then when the Tabernacle of *David* that is fallen down ſhall be raiſed up, ſhall inherit the remnant of Edom, as alſo the Gentiles upon whom the name of the Lord heretofore had been called. Therefore ſome of the Gentiles ſhall become the people of God before the raiſing up of the Tabernacle of *David*. But enough of theſe things.

Chap. 7.

Verſ. 17.

Verſ. 16.

Verſ. 16.

As concerning the number of the ſealed, the number of twelve is an enſigne of the Apoſtolique race, which by multiply-

Chap. 7. ing the thouſands as well of each tribe in particular, as of all in generall doth expreſſe the Apoſtolique progenie, a progenie indeed, though encreaſed into more thouſands, yet no whit degenerate, but expreſſing their parents faith and holineſſe. For even as to have the number of the Beaſt (as we ſhall after heare) doth deſign the race of the Beaſt or which follow the Beaſt: ſo alſo to beare the number of the Apoſtles, the legitimate off-ſpring of the Apoſtles. That this is the moſt true meaning of that multiplication by twelve, the Analogie of new Ieruſalem ſheweth; in the frame whereof, and the dimenſion of the Gates, Foundations, Court, compaſſe of the walles, longitude, latitude, altitude, the ſame number of twelve or multiplication by twelve is uſed. And that we ſhould no further doubt to what end that number of twelve tended: lo, concerning the twelve foundations of the wall it is expreſſely ſaid, that *the names of the twelve Apoſtles of the Lambe* were written in them, *Chap.* 21. 14.

Verſ. 5. &c. *Of the tribe of Iuda, of the tribes of Reuben, Gad, Aſer, Nephthali, Manaſſes, Simeon, Levi, Iſacher, Zabulon, Ioſeph, Beniamin*, of every of them, are ſealed twelve thouſand.

No otherwhere in the whole Scripture, are the tribes reckoned up in this order, though otherwiſe they be diverſly reckoned. For beſides, that *Dan* at all appeareth not, nor the name of *Ephraim* is heard of; in the reſt there is a departure from the rule of all reckonings, which are otherwhere found, neither is either the order of nativitie, or of birth-right, or of habitation kept; but the laſt mingled with thoſe in the middle, and the younger ſonnes of the handmaides are once or twice ſet before the elder borne of the wifes; ſo that it is not to be doubted, but that ſome ſpeciall myſtery of the type lyeth hid in an order ſo new and unaccuſtomed. This, we ſeeme to have found out in ſome meaſure, by Gods bleſſing upon our undertakings, to wit thus.

Firſt, from this type *Dan* is rejected, *Ephraim* is not ſpoken of as being Ring-leaders and Captains of the Iſraelitiſh Apoſtaſie (*Iudges Chap.* 17. and 18.) and the ſame in the time of the kingdom, were the receivers of the publique idols at *Dan* and *Bethel*: wherefore they were altogether unfit to repreſent the Profeſſours of pure Religion.

But that notwithſtanding the number of twelve may be filled,

led, *Levi* is ſet for *Dan*, the name of *Ioſeph* tacitly ſupplyeth *Ephraims.* Chap. 7.

The number thus ſetled, the ſonnes of the wives and the handmaides are intermingled without regard of birth-right, and the children of the handmaides, are adopted for children of their Dames. For in Chriſt *there is neither bond nor free*, but all are of one account. Gal. 3. 28. Coloſ. 3. 11.

Since therefore the ſonnes of *Lea*, as well naturall, as adopted are twice ſo many as *Rachels*; to wit, of the firſt eight, of the other only foure: thereupon this order is obſerved in reckoning them up, that by a double account alſo foure of *Lea* her ſonnes by courſe are ſet together with two of *Rachels*: but on both ſides thoſe tribes as the better are preferred before the reſt, which ſome act of theirs memorable in ſacred writ had commended, concerning the true worſhip of God, and zeale towards him. The offſpring of *Lea* verily leadeth the firſt troope, in regard of the prerogative of Chriſt, the Prince of that company, as ſpringing out of that ſtock: in this manner.

The firſt quaternion of the ſonnes of *Lea*.
1. *Iuda.*
2. *Reuben.*
3. *Gad.*
4. *Aſer.*

The other quaternion of the ſons of *Lea*.
7. *Simeon.*
8. *Levi.*
9. *Iſſachar.*
10. *Zabulon.*

The firſt couple of the ſons of *Rachel*.
5. *Nephthali.*
6. *Manaſſes.*

The other couple of the ſons of *Rachel*.
11 *Ioſeph.*
12. *Beniamin.*

The reaſon of the order of the ſons of Lea.

Out of the ſonnes of *Lea* as thou ſeeſt, *Iuda*, *Reuben*, *Gad*, *Aſer*, make up the firſt quaternion, as enobled above the reſt with that * name which the type is to reſemble. * The name of Chriſt.

Amongſt theſe the firſt place, as it is meet, is given to *Iuda* for Chriſt the King of the faithfull iſſued out of that tribe.

The ſecond to *Reuben*, whom that famous Proteſtation concerning the Altar of Witneſſe built at the banke of Iordan enobled; whereby he deſerved that he ſhould not ſubmit his birth- μνημοσυνικὸν. *Ioſua* 22. 21.

Chap. 7. right (for he was the firſt borne) to any other then *Iuda* the kingly tribe.

Gad obtained the third place, as he was *Reubens* companion in that famous Proteſtation of retaining the true worſhip of God: and moreover famous for *Eliah* the Prophet, and *Iehu* the King, the deſtroyers of *Baaliſme*.

Verſ. 6. To conclude the fourth and laſt place in this quaternion *Aſer* taketh, famous for the widow of *Sarepta*, who fed *Eliah* (for *Sarepta* belonged to the lot of *Aſer*) as alſo noble for *Anna* the Propheteſſe an *Aſerite*, who gaue teſtimony to Chriſt, when he was preſented in the Temple according to the Law; but not to be compared with the three former becauſe either of them was a woman.

Verſ. 7. *Simeon, Levi, Iſſacher, Zabulon,* are caſt into the laſt quaternion; for that they are honoured with few or no names, or, if they had any, they are after blotted out with ſome wickedneſſe. As the zeale of *Levi* whereby he approved himſelf in the wilderneſſe (to ſay nothing of the ſedition of *Korah*) was defaced by his continued fellowſhip with the Apoſtate and Idolatrous Iſraelites. For *Ionathan* the Levite the nephew of *Moſes* joyned in aſſiſtance of worſhipping Idols as well with *Micha* the Ephraimite, as alſo with the theeviſh Danites, the firſt Idolaters after the death of *Ioſua, Iudges* 17. *verſ.* 10. and 18. 30. It may be alſo the ſubſtitution of *Levi* in the place of *Dan* might occaſion his thruſting down into the laſt quaternion.

Further, ſince the brethren of this quaternion have nothing, wherein any doe excell others: therefore they keep the order of nativitie unchanged, and in what ranke any is borne, according thereto he is reckoned.

The reaſon of the order of the ſons of Rachel.

Verſ. 6. Among the children of *Rachel* the couple *Nephthalin* and *Manaſſes* leade the Family; *Ioſeph* and *Beniamin* cloſe the troope. *Nephthalin* and *Manaſſes* are preferred becauſe the firſt was famous for *Barach* who vanquiſhed *Siſera* the Cananite, ſo for *Hiram* whoſe father was a *Nephthalite*, the maker of the inſtruments and furniture for the Temple of God (1 *King.* 7. 14. with 2 *Chron.* 2. 14.)

2. 14.) but alſo for a greater reaſon yet (of which afterwards) the ſecond was noble in reſpect of *Gedeon* the ſubverter of *Baal*, and *Eliſæus* the Prophet. Chap. 7.

Indeed the glory of Chriſt his habitation extolled *Nephthalim*, though he were but the ſonne of a handmaid above *Manaſſes*: who likewiſe beginning his function, fixed his dwelling and ſeat of his preaching in Capernaum the moſt noble Citie of *Nephthalim*, and the Metropolis of all Gallile: from whence as it were from the Epiſcopall Citie he went through all Gallile with his Apoſtles over and over, teaching the Goſpel of the Kingdome in all Synagogues and Villages, and being glorious by miracles of healing. For this, Reader, I would have thee to marke, out of the Evangelicall Hiſtorie (becauſe many obſerve it not) that our Saviour, all the time that he was converſant upon the Earth, dwelt in Gallile: but in Iudea, the chiefe ſeat as well of his Nation, as Tribe, he was not ſeene but at times of Feaſts. And this is that which *Eſay* long agone had foretold, *Eſay* 9. 1. 2. *Matth.* 4. 14. *That, that Wonderfull Counſellour, the Mightie God, the Authour of Eternitie* (*Septuagint.* Πατὴρ τοῦ μέλλοντος αἰῶνος. *The Father of the world to come*) *the Prince of Peace*; in one word the *Meſſia*, ſhould be a Gallilean; and as it were in recompence and conſolation for the captivitie, which Gallile then lately had ſuffered by the Aſſyrian firſt before all the Regions of the Holy Land, (2 *Kings* 15. 29) he would make that coaſt eſpecially famous by his preſence; in ſpeciall that high way, called the *Way of the Sea*, where coming out of *Syria* to *Jordan*, it paſſeth through the middle of Capernaum and thence going forward along the Sea of Gallile leadeth into Egypt. Let us heare himſelfe הקל ארצה נבלון וארצה נפתלי והאחרון הכביר דרך הים עבר כעת הראשון אור נגה הורדן גליל הגוים העם ההלכים בחשך עליהם ראו אור גדול ישבי בארץ צלמות which the Vulgar diſtinction ſet aſide, of it owne accord and word for word is thus tranſlated: *As at the firſt he made baſe the Land of Zabulon and the Land of Nephthalim*; (to wit as I ſaid, by *Tiglath-peleſer*) *ſo at the laſt he ſhall make it glorious* [and renowned] *for the way of the Sea* (by which the Aſſyrian came) *at the paſſage of Iorden* (there is Capernaum ſeated) *Gallile of the Gentiles, the people which walked in darkeneſſe* (to wit, of affliction)

See *Adrichom. Ta'. Naphth. l.* and himſelfe, *pag* 115. *b.*

Chap. 7. *ſaw a great light, to the dwellers in the Region of the ſhadow of death a light is riſen &c.* Wilt thou know whence and who is the Authour of the bleſſedneſſe of Galilee, and in that way by the Sea ſide where the Foord of Iordan is? he preſently ſheweth, *Becauſe a*

Eſay c.9.v.6. *childe is borne to us, a Sonne is given to us, and the principalitie ſhall be upon his ſhoulder, and his name ſhall be called Wonderfull, Councellour, the mightie* GOD, *the Father of Eternity, the Prince of Peace.*

But thoſe words לוֹא כִי לַאמּוּעָף לָאשֶׁר מֹוּצָק (at which ours, allmoſt treading the ſteps of the Iewes, who never underſtood this Prophety, begin this Chapter with great diſturbance of the ſenſe,) with *Ierome* and the Kings Bibles, I annexe to the ſentence of the Chapter going before; and tranſlate them, *Becauſe there is no darkeneſſe to him which is anguiſh to himſelfe*, that is, in that lamentable and afflicted ſtate of things, into which the Iſraelitiſh Common-wealth at that time, according to the commination of the Law is reported to have fallen, and as it were evidently ſet before their eyes; men were brought to indignation and deſperation, in that they did ſee the enemie by whom they were oppreſſed, to be in proſperitie, and no evill hap to befall them. Verily it maketh much for the Chriſtian faith, that this Oracle of the *Meſſia* of Galilee be cleerely underſtood, and to be aſcertained of the fidelitie of *Matthew* alleadging it: Wherefore I would upon this occaſion adde this light, ſuch as it is, unto it, hoping that it will not be unacceptable to the Reader. I returne to the *Revelation*, and this further I will adde before I let paſſe *Nephthali*; that even as *Iuda* gained the firſt place among the ſonnes of *Lea*, by reaſon of the ſtock of Chriſt: ſo *Nephthali* among *Rachels* for his dwelling; that the prerogative of Chriſt on both ſides might excell, by the name of whom as Lord and Emperour, this company (as in the proper place we ſhall heare) is intituled.

Verſ. 8. *Ioſeph* and *Beniamin* remaine being caſt back to the laſt couple of *Rachels* children. The former of whom the ſinne of *Ephraim* thruſt downe into this place: for it is *Ephraim*, who is hidden in the name of *Ioſeph*, unworthy by his owne to be heard in this Catalogue, (as well becauſe he was the leader of the Idolatry of *Iſrael* whereof *Micha* was the authour, as alſo for the outragious Apoſtſie whereof *Ieroboam* and *Achab* were authours.) To conclude,

clude, the hatred of *Saul* the *Beniamite* againſt *David* (conſider- Chap. 7.
ing that he was the chiefe of the ſtock of Chriſt and the Type of him) did hinder *Beniamin* (otherwiſe the youngeſt) of a higher degree, and the curſes of *Shimei* againſt the ſame.

A ſentence for memory compact of the ſignification of the names, by which the Tribes are called: wherein are declared as well the order of the Tribes ſealed, as alſo the diſpoſition of the ſame company, the wreſtling, and the reward from God.

Juda —— *Confitetur Deo*	Confeſſion is made to God looking upō his Son by the company of the bleſſed		Cultus purus & rite Chriſtianus.	
Reuben —— *intuendo filium*				
Gad —— *Cœtus*			Pure & truly Chriſtian worſhip.	
Aſer —— *benedictus*				
Nephthalin - *Luctantur cum*	they wreſtle with		*Lucta.*	
Manaſſes — *obliviſcentibus*	thoſe that forget		Strife or wreſtling.	
Simeon —— *obedientiam.*	obedience			
Levi —— *Adhæſio ſcil. Chriſto*	by cleaving (to wit) to Chriſt			Præmium
Iſacher —— *mercedem*	a reward			
Zabulon — *habitaculi, ſc. æterni*	of habitation (to wit) eternall			The reward
Joſeph —— *adiiciet*	ſhall be added	(life		
Beniamin — *filio dextræ.*	to the Son of his right hand			

Confeſſeth or praiſeth God, beholding his Sonne (that is, *Chriſt the onely Mediatour*) the bleſſed company (*the company of the ſealed.*) They ſtrive with thoſe that forget obedience (that is, with *Antichriſtians.*) Cleaving to *Chriſt* a reward of habitation (to wit, *eternall*) he ſhall adde to the Sonne of his right hand, (that is, *to him whom God accounteth great*) *or otherwiſe.* To them that cleave to God a reward of habitation (that is, *life eternall*) ſhall be added by the Sonne of the right hand, that is, *Chriſt.*

To this contracted and afflicted eſtate of the Church in the type of the ſealed of *Iſrael*, the ſtate thereof moſt ample and moſt happy ſucceedeth, in the repreſentation of innumerable palme-bearers, out of every Nation, People, Tribe, and Tongue. *After theſe things*, ſaith he, *I ſaw, and loe a great multitude, which no man*

Chap. 8. Verſ. 9. Verſ. 10. *man could number, out of every Nation, and People, and Tribes, and Tongues, ſtanding before the Throne, and before the Lambe, clothed with white garments, and Palmes in their hands. And they cryed with a loud voyce, ſaying; ſalvation to our God Who ſitteth upon the Throne, and to the Lambe, &c.* But this viſion ſeeing it belongeth to the ſeventh Trumpet, neither can be elſewhere fitly and cleerely unfolded by reaſon of ſo many things to be foreknowne, we will deferre the expoſition thereof thither. For the preſent let that ſuffice which now hath beene ſaid in generall, and let the Reader remember, that both theſe Viſions certainly doe joyntly goe through the whole ſpace of the ſeventh Seale or of the Trumpets; but that the company of the ſealed doth ſeverally ſynchronize with the ſix firſt Trumpets: the Palme bearing multitude with the ſeventh trumpet. And ſo having done with the interpretation of the interpoſed Viſion or Viſions, let us take in hand againe the intermitted *ſeries* of the Seales.

The meaning of the ſeventh Seale, that is, Of the ſeven Trumpets.

At Chap. 8. THe *ſixe firſt Seales* have beene handled, wherein the ſtate of the Empire as yet ſtanding and flouriſhing untill that the dominion of Idols ſhould fall, was deſcribed by inteſtine chances: the ſeventh ſucceedeth, the matter whereof is *Seven Trumpets* where in are opened, by accuſtomed repreſentations for that purpoſe, the deſtinies of the decaying and falling Empire being to be ruined by a ſeuen fold order of plagues, the Trumpets ſounding the allarum to the battell of its deſtruction, to wit, God taking puniſhment by that deſtruction for the blood of ſo many Martyrs ſhed by the Romane Emperours.

Exod. 21. 28. *Gen.* 9. 6. He which will not ſpare even the bruit beaſts, if at any time they ſhould ſlay a man, (his Image) ſhall not he require the blood of his ſervants of the Empire, which for ſo many yeeres hath ſlaine the Martyrs? Neither ought the late godlineſſe of Chriſtian Emperours there governing, to ſtay Gods juſtice; any more then the godlineſſe of *Ioſia* that the Kingdome of *Iuda* being

being guilty of bloud-ſhed by *Manaſſes*, ſhould eſcape the de- Chap. 8.
ſtruction decreed by God. This revenge the ſoules of the Martyrs groning under the cruell ſlaughter of the fift Seale, importunately begged by prayers: this God promiſed, ſo ſoone as the Romane Tyrant had fulfilled his meaſure by the adding of thoſe who yet remained to be ſlaine, *Chap.* 6. 11. This time was now come. Wherefore the Angel the Prieſt of Heaven (as the manner was with the prayers of the people made in the Temple) ſendeth up *theſe prayers* to the Throne of God in the ſmoake at the Altar of incenſe, and putteth him in minde. In the meane ſpace *Silence was made in heaven for halfe an houre*; to wit, ac- Chap. 8. 1, 2, 3.
cording to the cuſtome of the Temple, in performing ſuch a kinde of ſervice. For it is manifeſt there was ſilence uſed in religious worſhip in the Temples almoſt every where; for they ſaid to the people, *Be ſilent*. That was obſerved by the people of God, then when incenſe ſhould be offered. For while the Sacrifices were offered (which was the firſt part of the Liturgie) the Temple reſounded with Songs, Trumpets, and other Inſtruments of muſicke, 2 *Chron.* 29. 25. unto the 28. But at the time of the Incenſe all was ſilent, and the people inwardly prayed to themſelves, *Luk.* 1. 10. To this therefore is the alluſion, while the Angel was offering at the golden Altar, there was as is ſaid, *Silence in Heaven for halfe an houre*, that is, the whole time of Incenſe.

Which at length being finiſhed, *the Angel filled the Cenſer* Verſ. 5.
with fier of the Altar, and caſt it into the Earth, to wit, that by this Ceremonie he might ſhew to what end thoſe prayers tended, which aſcending up together to God he had mixed with a ſweet ſavour; to wit, to obtaine revenge upon the inhabitants of the earth, who had hurt the Saints, yea had ſhed their blood.

And theſe prayers immediately have their anſwer. *For there* So alſo *Acts* 4. 31 God granted the prayers of the Apoſtles in an Earth-quake.
were (ſaith he, to wit, out of the Throne or moſt holy place of the Temple, as *Chap.* 4. 5.) *voyces, and thunders and lightnings and an earthquake*. In which words is deſcribed the Oracle קול בת that is, *the daughter of voyce or thunder*, whereby God in times paſt to his old people gave anſwers, and with the ſame here he granteth the prayers of the Saints. For we muſt know in the *Hebrew* tongue, φωνὰς καὶ βροντὰς *voyces and thunders* meane

Chap. 8. * And * When by two words one thing is ſignified.

the ſame thing; for thunders are called קולות that is, *voyces*. Therefore * καὶ is to be taken by way of explication for, that is; or which I had rather by the figure * Ἐν διὰ δυοῖν, *voyces* and *thunders* are *voyces of thunder*, or *with thunder*.

For God, for the moſt part did promulgate his decrees with thunder, even as God gave the Law, *Exod.* 19. 16. Yea that only Oracle left to the Iewes continued after the Babylonian captivitie. An example whereof is with our Evangeliſt *Iohn, Chap.* 12. 28. When the Lord had ſaid Πάτερ δόξασον σε τὸ ὄνομα. *Father, glorifie thy name: there came*, ſaith he, Φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἐδόξασα καὶ πάλιν δοξάσω *a voyce from heaven, I have both glorified it, and againe I will glorifie it:* it followeth there: *And the multitude that ſtood by and heard it*, ſaid, *It thundered. Others ſaid, an Angel ſpake to him*, that is, ſome ſaid, בת ק ל a thunder from Heaven, or joyned with a voyce from Heaven, that is to ſay, *the daughter of thunder*; but others that an Angel ſpake. And hence it is, that in the *Revelation*, not in this place onely, but otherwhere often thunder is joyned with Oracles and voyces from Heaven, as *Chap.* 4. 5. *Chap.* 6. 1. *Chap.* 10. 3. You may ſee *Ariſtarch. ſacr. clariſ. Danielis Heinſii, pag.* 277. and 455.

Verſ. 6. The offering thus ended and the prayers of the Saints granted by God in a voyce of thunder, *the ſeven Angels who had the ſeven trumpets prepared themſelves to ſound.*

It is granted among all Divines that the workes of Divine providence and government, are executed by the adminiſtration of Angels. The Angels therefore in thoſe Viſions hold their place, over whom they are appointed by God to bring things to paſſe; and what is executed by the common meanes, as well of Angels, as of men, that is ſaid to be brought to paſſe, the Angels being Authours, as it were guides, and Captaines. So that they ſeeme to me to erre altogether from the ſcope, who thinke ſome other myſterie lyeth hidden under theſe names of Angels. The Angels therefore the Trumpeters, of whom the ſpeech is here, are they which are appointed to direct the plagues of the Trumpets, uſing thoſe men for execution, by whom it pleaſeth God to bring to paſſe his decrees.

But the foure firſt of theſe Trumpets are of ſuch plagues as are of leſſe extent and not ſo great; to wit, which reſting for the moſtpart upon the *Weſterne* or *Latine* world, the Biſhop of *Rome*, which

which was hereafter to be the head, at leaſt of that world, was to Chap. 8.
cure. In the right application of which repreſentations here alſo the Reader may obſerve that the Romane Empire with the reſt of the Kingdomes of the world by the holy Ghoſt are tacitly reſembled to the body of the world, the parts whereof are *Earth, Sea, Rivers, Heaven, Starres*; in that manner that the body of every Empire may have alſo his Earth which may be inſtead of that Earth, to wit, a certaine bottome and *Baſis*, on which the weight of the whole government may reſt; the *Sea* likewiſe, which, by environing its Earth, beareth altogether the likeneſſe of the *Sea*, (this is the largeneſſe or extent of the Dominion.) The politique *Rivers* alſo, which after the manner of other rivers, have their beginning from their *Sea* and thither returne: ſuch are Provinciall Magiſtrates, and other miniſters of the dominion, together with the Provinces themſelves the channels of the Rivers. To conclude, the *Sunne* and other *Starres*, in the heaven of Sovereigne power, reſembling the *Sunne*, the *Moone*, the *Starres* in the worldly heaven. This analogie being obſerved, the interpretation, as altogether confirmed with the figures of the old Prophets, will ſo be eaſie and altogether the moſt convenient to the matter in hand.

Now that there is ſo oft repetition of the *third part, as of the third part of the Trees of the Earth, the third part of the Sea, of the Rivers, of the Heaven*, that I take to be meant of the bounds of the Romane Empire, comprehending in the compaſſe thereof the third part of the knowne world in *Iohns* time. The which ſeemeth may be proved, out of that that afterwards *Chap.* 12. is Verſ. 3, 4.
ſaid, that *the Dragen having ſeven heads and tenne hornes* (that is to ſay, the heathen Romane Empire) *drew the third part of the ſtarres of Heaven with his tayle, and caſt them into the Sea*; that is, the third part of the Princes and Rulers of the world be ſubjected to his Empire. Theſe things thus ſettled let us come to the interpretation of the ſeverals.

And the firſt Angel ſounded, and there came Hayle and Fire Verſ. 7.
mingled with blood, and they were ſent upon the Earth: and the third part of the Earth was burned, and the third part of the Trees was burnt up, and all the greene graſſe was burnt up.

Chap. 8. 8. *And the ſecond Angel ſounded, and as it were a Great Mountaine burning with fire was caſt into the Sea; and the third part of the Sea became blood.* 9. *And the third part of the creatures which were in the Sea and had life dyed, and the third part of the ſhips periſhed.*

10. *And the third Angel ſounded, and there fell a Great Starre from heaven burning as it were a Lampe, and it fell upon the third part of the Rivers, and upon the Fountaines of waters.* 11. *And the name of the Starre is called Wormwood; and the third part of the Waters became Wormwood, and many men died of the Waters, becauſe they were made bitter.*

12. *And the fourth Angel ſounded, and the third part of the Sunne was ſmitten, and the third part of the Moone, and the third part of the Starres, ſo as the third part of them was darkened, and the third part of the day ſhone not, and the night likewiſe.*

The firſt Trumpet.

The firſt Trumpet of the ſeventh Seale entereth at the Romane Idoll government, now at length beaten down and ſhaken at the going out of the ſixt Seale; and being about to ſtrike the firſt blow to the Empire now entering into ruine, it deſtroyeth the third part of the Earth with a terrible ſtorme of *Hayle with fire and blood:* that is, it waſteth *the territory* or *people* of the Romane Empire (to wit, the *Baſis* and ground of that politicall Vniverſe) with a terrible and bloody breaking in of the *Northerne* Nations, it vanquiſheth and conſumeth the Nobles and common people.

You may ſee the repreſentation of *Hayle* tending to the ſame purpoſe, I meane to ſignifie an *hoſtile violent* aſſault, *Eſay Chap.* 28. *verſ.* 2. *Behold the Lord hath a mighty and ſtrong one* (he pointeth at *Salmanaſſar*) *as a tempeſt of Hayle, and a deſtroying ſtorme, as a flood of mightie waters overflowing ſhall caſt downe to the Earth with the hand,* Verſ. 3. *the crowne of pride, the drunkerds of Ephraim ſhall be trodden under foot.* Alſo, *Eſay* 30.30. Concerning the ſlaughter to come upon the *Aſſyrians: And the Lord ſhall cauſe his glorious voyce to be heard, and ſhall ſhew the lighting downe of his arme with the indignation of his anger and flame of devouring*

vouring fire, With ſcattering and tempeſt and Haile-ſtones. 31. *be-* Chap. 8.
cauſe Aſſur ſhall be beaten down through the voyce of the Lord, &c. Here is to be obſerved, becauſe haile is wont to be with lightening, eſpecially in the hotter Regions; therefore with the mention of *Haile* is joyned *Fire*, as well here by *Iohn* and *Eſay*, as alſo *Pſal.* 18. 13, 14. yea in the Hiſtory, *Exod.* 9. 23. But *Iohn* hath mixed Blood alſo beyond nature, that he might ſhew by this token the whole repreſentation to reflect upon *Slaughter*. Concerning the repreſentation of *Haile* let the Reader ſee alſo, *Eſay* 32. 19. and there the Chalde Paraphraſt.

Furthermore the ſame Paraphraſt doth teach that *Trees* in Prophetical parables doe ſignifie *great Lords and wealthy men*; which for *Oakes of Baſan*, *Eſay.* 2. 13. hath put *Princes of the Provinces*; for *Cedars*, *Eſay.* 14. 8. *wealthy men*; *for Firre trees*, ſometime *Princes*, *Eſay.* 37. 24. ſometimes *Kings*. *Eſay* 14. 8. by whom alſo that of *Zach.* 11. 2. *Howle ô Firre tree becauſe the Cedar is fallen, becauſe the magnificent are ſpoyled: Howle ye Oakes of Baſan, becauſe the fenced wood is fallen*; is thus Paraphraſed; *Howle ye Kings, becauſe the Princes are broken; who ſo were rich, are ſpoyled: Howle ye Rulers of Provinces becauſe the countrey of your fortitude is waſted.* Whence from the Analogie it is eaſily gathered, that *greene graſſe* is taken for the common people; when, as here it is joyned with *trees*.

Now that we may pick ſomething out of Hiſtory concerning the event, I will derive (untill ſomething more certaine ſhall appeare) the beginning of this trumpet from the death of *Theodoſius* the firſt, that is, from the yeere of Chriſt 395; becauſe then Chriſtian Religion ſeemed plainly to have triumphed over the Gods of the Heathen, and withall, as it were in a certain common terme of the former Seale ending, and this beginning, the invaſions of the Barbarians ſomething attempted before, but in the yeers next following the Empire being again quieted, ſuppreſſed, at length began in a horrible manner to be ſtirred up and to fall upon almoſt the whole Romane Empire by fire and ſword continually and cruelly waſting and ſpoyling it.

For this very yeere *Alaricus* firſt brake in out of Thracia upon Macedonia with a huge Army of Gothes and other Barbarians, ſparing neither townes nor men. Thence marching forward thorow Theſſaly, taking the ſtreights of Thermopilæ he came down

Chap. 8. into Greece, that is, Achaia, he raced all the Cities except Thebes and Athens. He forcibly entred Peloponneſus, he waſteth Corinth, Argos and Sparta. Thence he brought himſelf into Epirus, where he goeth on to make the ſame ranſackings and deſtructions.

The yeere following leaving Epirus, he invaded Achaia, and the ſame with Epirus and the bordering Provinces for full foure yeers ſpace he laboureth ſhamefully to deſtroy by ſetting them on fire and razing them.

When thus for five yeers he had afflicted the East with cruell ranſacks, he ſet his minde to invade the Weſt, he paſſeth into Dalmatia and Panonia, and thoſe regions he razed farre and neere. Heare *Ierome* who then lived bewayling the ſtate of this time, the tempeſt hitherto raging *Epiſt. 3. The Romane blood is daily ſhed between Conſtantinople and the Iulian Alpes: The Goth, the Sarmatian, Quadus, Alanus, the Hunns, the Vandals, the Marcomanni do force and take by violence, Scythia, Thracia, Macedonia, Dardania, Dacia, Theſſaly, Achaia, Epirus, Dalmatia, and all the countrey of Panonia. How many Matrons, how many godly Virgins, and comely and noble bodies were mocking ſtocks to theſe beaſts? The Biſhops taken, the Presbyters and divers Orders of the Clergy ſlain. The Churches overthrown, Horſes ſtabled at the Altars of Chriſt, the reliques of Martyrs digged up. The Romane Empire goeth to ruine; What heart doeſt thou thinke have the Corinthians now, the Athenians, Lacedemonians, Arcadians, and all Greece, over whom the Barbarians command?*

But the yeere following, being of Chriſt 401, the ſame *Alaricus*, the Gothes, Alanes, and Hunnes following him, about to wage warre in Italy alſo, brake the row *Noricum* and came thorow the Forreſt of Trent into Venice, thoſe Cities in a ſhort time he brought under his power, and beſieged the Emperour *Honorius* at Haſta; ſo that almoſt all in Italy now thought upon removing. But here at length, *Stilicho* the Captain of *Honorius*, having gathered a great Army, ſtayed his fury, and conſtrained him being once or twice overcome and wearied with battels which fell out againſt him to retire into Panonia, whence he came. Out of which a little after, a league being made, and he honoured with a Military government by *Honorius*, he departed into *Illyricum* a Province of the East.

Alaricus being quiet a little while, yet leaſt thenceforth the Weſt

Weſt ſhould be at any time idle, forthwith in the yeere 404, another memorable violent breaking in of the Barbarians upon Italy is undertaken, *Radagaiſo* a Scythian being Captain; who with an Army of Gothes, Sarmatians and Germanes to the number of two hundred thouſand, the fortifications in the Alpes being beaten down, he paſſeth into the Venetian region Æmilia, and Hetruria, beſiegeth Florence; where being vanquiſhed with a great ſlaughter by *Stilicho* he is taken and beheaded. Chap. 8.

This enemy, howſoever terrible, in a ſhort ſpace of time and with leſſe loſſe, being taken away, preſently in the yeere 406, the third, and that the moſt grievous and deadly inrode of the Vandales and Alanes is made upon the Weſt, taking with them the Marcomanni, Heruli, Sweves, Alemans, Burgundians with a rabble of other Barbarians: whereby firſt France, then Spaine, and laſtly Africa are taken, and afflicted with all kinde of calamities. Which deſtructions *Ierome Epiſt.* 11. hath thus partly expreſſed, partly implyed. *Innumerable*, ſaith he, *and moſt fierce nations have taken whole France. Whatſoever is betweene the Alpes and Pyrenæan mountains which are encloſed with the Ocean and the Rone, the Quadus, the Vandale, Sarmatian, Alans, Gipides, Heruli, Saxons, Burgundians, Alemans and Panonian enemies have deſtroyed. Mentz is taken, and plundered, and many thouſands ſlain in the Church. The Vangions with long ſiege are deſtroyed, the ſtrong Citie of Rhemes, the Ambians, Attrebates, Morini, Tornacus, Nemete, Argentoratus tranſlated into Germanie. Aquitan and the Provinces of Novem populorum, Lyons and Narbon excepting a few Cities are all razed. I cannot mention Toloſa without teares, which that it is not yet deſtroyed, the merits of Exuperius that holy Biſhop were the cauſe. The very Spaniards even now ready to periſh tremble. Rome ranſoms her life with gold.*

And this was that terrible ſtorme of *Haile mixt with fire and blood*; a repreſentation truly of ſo eaſie an application, that there fell ſo apt a thing from *Niceph. Gregor. lib. 2. cap. 7.* never thinking of the Revelation, but yet treating of the Scythians, that I cannot but ſet it down: As, ſaith he, *terrors from heaven are oftentimes ſtricken into men by God, as lightenings, flaming fires, and ſuddain ſtormes, &c. So theſe Northern and Hyperborean terrors are reſerved by God, that they may be ſent for puniſhment, when and upon whom it ſhall ſeeme beſt to his providence.* But I will adde a

Corolary

Chap. 8. Corolary also out of Achmetes, for the Readers further confirmation.

A Corolarie out of Achmetes concerning the signification of Haile, Fire, and Trees, in his interpretation of dreames.

In the 191 *Chapter* out of the Rules of the Indians, Persians Egyptians: *Snow, Haile, Ice: doe portend miseries, cares, and torments.*

If any shall seeme to see Haile any where fallen, let him expect a certain hostile assault.

If he shall seeme to see Haile, which shall have hurt the stalkes of wheat or Barley: in that place where the stalkes were broken, warre slaughters shall happen.

Also *Chap.* 159. out of the declaration of the Indians. *Chap.* 160. out of the explication of the Persians and Egyptians, *Fire signifieth death,* War, *fightings, punishment and affliction. If it shall seeme to burn any thing or any one.*

Also *chap.* 151. The Persians, Indians, Egyptians, interpret trees to signifie men, chiefly Magistrates, Peeres, and honourable men: as,

If any shall seem to himself to water trees and to pruyne them, he shall be an Honourable man, and a nursing father of the people.

If a King shall seem to himself to have planted trees, he shall ordaine new Magistrates. Also,

If trees, by continuance of time being corrupted and putrifyed, shall decay, the Peers of the King shall die of a naturall death.

If he shall seem to see young sprouts which are growen to trees, it appertaineth to the succession of his Lords.

If one of the common people shall seem to himself to have gathered leaves of trees into his house, he shall obtain wealth from the Nobility according to the measure of the leaves, &c.

The second Trumpet.

The second Trumpet being about to subvert the Romane Empire

pire now enough waſted in the Earth thereof, with a more grie- Chap. 8.
vous ſtroke yet aſſayleth the *Sea*: the third part whereof by the fall of a great *Mountaine* anciently threatning it, but now burning turneth it all bloody, with a great deſtruction as well of living creatures or fiſhes living therein, as alſo of the navy. That is, the deſtruction of *Rome the great Citie once or twice taken*, ſpoyled, and burning with hoſtile flames, brake out to the ruine *of the largeneſſe of the Romane iuriſdiction*; the Barbarians now at their pleaſure fiercely entering into the Provinces thereof, by reaſon of the weakneſſe of the head ſo afflicted and dividing them into new kingdoms; with an irreparable ſlaughter, both of the legions there abiding for defence, as alſo with loſſe of all aydes of retaining and upholding, as of traffique, the authoritie thereof.

The *Sea* of the politique world, as I have ſaid, is that *fulneſſe of dominion* compaſſing all the inhabitants in the communion of the ſame politique right. By this repreſentation the Dominion of Babylon is expreſſed, *Ier.* 51. 36. where the Lord threatneth, *that he will dry up the Sea thereof and make the ſpring thereof dry*, which *verſ.* 44. is expounded holding the ſame Metaphor, *the nations ſhall flow no more unto her. The amplitude* alſo of the Aſſyrian kingdom is ſo deſcribed, *Ezek.* 31. 4. *The waters made her* (to wit the Aſſyrian Cedar) *to grow, the deep or the ſea hath exalted her.* Happily alſo the dominion of *Pharaoh* is the *Sea*, *Eſa.* 19. 5. where concerning the deſtruction of his kingdom it is ſaid, *the waters ſhall faile from the Sea thereof*, that is, his Dominion ſhall be taken away. Whereupon thoſe great Empires in *Daniel* are beheld *to aſcend out of the Sea*, that is, to ariſe out *of the largeneſſe of Dominion.*

Now that *the third part of the Sea*, that is, *the Romane ſea*, is ſaid to become blood; we muſt know that blood firſt is take for *ſlaughter*, then for *Death* alſo without blood: but that *Death* in a manner is taken for ruine, even of a thing wanting life, ſee *Ezec.* 14. 19. & 3. 18. 20. & 18. 13. *Amo.* 2. 2. *Rom.* 7. 9. whereupon *to become* bloody, is a repreſentation of a thing that *ſuffereth ruine*, to wit as it were like a living creature ſlain or butchered bleeding. That therefore here the *Sea* is ſaid to become bloody, by the fall of *a great Mountaine*, it ſheweth nothing elſe, but that it ſuffered by that fall a certaine *Death*, or a violent *Ruine*. That wch in the phyals, where the ſame repreſentation is, is a little more plainly ſaid, * *that it became* * Chap. 16. 3.
as the blood of a dead man, that is, *of one ſlaine: the Romane Do-*

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The ſecond Trumpet.

The ſecond Trumpet being about to ſubvert the Romane Empire

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vous ſtroke yet aſſayleth the *Sea:* the third part whereof by the fall of a great *Mountaine* anciently threatning it, but now burning turneth it all bloody, with a great deſtruction as well of living creatures or fiſhes living therein, as alſo of the navy. That is, the deſtruction of *Rome the great Citie once or twice taken,* ſpoyled, and burning with hoſtile flames, brake out to the ruine *of the largeneſſe of the Romane iuriſdiction*; the Barbarians now at their pleaſure fiercely entering into the Provinces thereof, by reaſon of the weakneſſe of the head ſo afflicted and dividing them into new kingdoms; with an irreparable ſlaughter, both of the legions there abiding for defence, as alſo with loſſe of all aydes of retaining and upholding, as of traffique, the authoritie thereof.

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as the blood of a dead man, that is, *of one ſlaine: the Romane Do-*

Chap. 8. *minion or fulneſſe,* was overthrown, cut in pieces, rent, deſtroyed.

The like myſterie of a *Mountaine* ſignifying a Citie is found of old Babylon, *Ierem.* 51. 25. *Behold I come unto thee ô plague-bringing (or deſtroying) Mountaine which deſtroyeſt the Whole Earth, and I will ſtretch out mine hand, &c. and I will make thee a Mountaine of burning,* where the Septuagint have it ὄρος ἐμπεπυρισμένον, *a mountaine on fire, in the ſame* ſence wherein *John* here ὄρος πυρὶ καιόμενον *a mountaine burning with fire.* Concerning the ſame, *Eſay* 13. 2. *upon the high Mountaine, lift up a Standard. Targum, upon the Citie dwelling without feare.* The like *Chap.* 37. 24. to *Senacherib* King of Aſſyria: *Thou haſt railed,* ſaith he, *on the Lord, and ſaid, by the multitude of my chariots I have aſcended the height of the mountains.* Targum, *I have aſcended into the defence of their Cities*; but whether rightly I doubt.

Furthermore, that *a Mountaine* is here ſaid to be put or caſt into the *Sea,* it is the * elegancy of the figure, ſince a Mountaine can no otherwiſe hurt the Sea, then by being thrown into it. And remember that this hath place in the following Trumpet alſo, concerning the falling *Starre, Verſ.* 10.

* τὸ πρέπον.

As concerning the Hiſtory, Rome was firſt taken in the yeere 410, and that by the ſame *Alaricus* King of the Gothes, who had brought in as it were the entrance of the deſtinie in the former Trumpet; but now after the death of *Stilicho* making new ſtirres, and preparing a new and fatall expedition into Italy; whereby he brought *Honorius* into ſuch ſtreights, that the Barbarian himſelfe could make a new Emperour of Rome, namely, *Attalus,* with whom he beſieged *Honorius Auguſtus* at Ravenna, now, in deſpaire of his eſtate, thinking to flye into the Eaſt, leaving the Weſt. But the enemy repenting himſelfe, wholly reſtored *Honorius, Attalus* being depoſed from the Empire.

The rending of the Romane Dominion immediately followed this deſtruction of the Citie of Rome. I call *Sigonius* to witneſſe: *The miſerable deſtruction,* ſaith he, *of Italy, the continued warres of France and Spaine, and the new Empires now at laſt of the Barbarian Kings in both the Provinces, have ſucceeded the Romane overthrow.*

For firſt *Honorius* that he might recover Rome with the Empire, having made a league with *Alaricus,* was conſtrained to yeeld the Countries and Kingdom in France to the Gothes.

Two

Two yeers after, in the yeere 412, the Hunnes running over Panonia which the Gothes had left, the ſame (*Honorius*) being deſtitute of power to make reſiſtance in ſo great difficulties, made a league with them giving and receiving Hoſtages. Chap. 8.

Afterwards in the yeere 413, *Conſtantius* Captain of the ſame *Honorius*, leaſt happily he ſhould fall into any ſtreights of warre, did willingly receive into friendſhip and ſeated upon the Rhone the Burgundians, who in theſe former yeers, the Eſtate being ſo diſordered, together with the Vandales had betaken themſelves into France.

To conclude in the yeere 415 the ſame *Honorius* (as *Procopius* delivereth) when the Gothes a little after had paſſed over into neighbouring Spaine, he granted to the Vandales alſo with their King *Gundericus*, being lately driven out of Gallia by the Frankes, the places which they had entered, to be inhabited, upon condition of making warre upon the Gothes. He that deſireth to know more, let him reade the forementioned *Sigonius* concerning the Weſterne Empire, *lib.* 10. & 11. whence we tooke theſe things.

And ſo thence forward the largeneſſe of the Romane Dominion is daily more and more rent and cut off, untill, again in the yeere 455 Rome being taken and ſpoyled by *Genſericus* the Vandale, the whole Body of the Empire the next yeere, or not much after, appeared to be divided *into ten kingdoms:* which together with the names of the People and of the Kings, and the Provinces over which they reigned, and moreover certaine things noted out of the Hiſtory to give greater light, the following Table will ſhew.

Chap. 8. A type of the rending of the Empire or Romane Dominion in the yeer of *Chriſt* 456 and ſo forward.

The Kingdoms.	*The Provinces wherein they reigned.*	The names of the Kings reigning in the yeer 456	Certaine things to be obſerved.
1 *Of the Brittones.*	In Britaine.	*Vortimer.*	
2 *Saxons.*		*Hengiſt.*	
3 *Frankes.*	Firſt in Gall. Belg. ſhortly in Celtica alſo.	*Childerick.*	
4 *Burgundians.*	In Gall. Sequan and Lions.	*Gunderick.*	The kingdom of the Burgundians was ſubdued and utterly deſtroyed by the Franks in the yeer 526. But for the making up of the number of ten fitly, the dominion of the Oſtrogothes at the ſame time was parted into two kingdoms; Panonia which hitherto had obeyed them, taken by the Longobards, and Italy only left to the Kings of the Oſtrogothes.
5 *Wiſigothes*	In Aquitane and part of Spaine.	*Theodorick.*	
6 *Swedes & Alanes.*	In that tract of Spain which is contained in Galæcia and Luſitania.	*Riciarius.*	
7 *Vandales.*	In Africa but a little before in Spain.	*Genſericus.*	
8 *Allmanes.*	In that tract of Germany which was called Rhetia.	*Sumanus.*	
9 *Oſtrogothes.*	In Panonia the Huns being vanquiſhed, neither was this age paſt, but they enlarged their kingdom into Italy alſo.	*Theodomirus*	The kingdom of the Alemans from the yeer 495 became one with the kingdom of the Heruli ſo long as they reigned in Italy, to wit, 16. yeers.
10 *Grecians*	In the reſidue of the dominion of the Empire. For the Empire of the ancient Rome being diſſolved, the Empire of the Grecians is to be accounted one of the kingdoms, into which the dominion of the citie reigning ſometimes largely was divided.	*Marcianus.*	The Longobards ſucceeded the Oſtrogothes alſo in Italy being called out by Narſetes after he had deſtroyed the kingdom of the Oſtrogothes in the yeere 567 but then delivered their ſeats in Panonia to the Huns & Avares to be enjoyed afterwards.

And

And at length after this manner *theſe tenne Kingdomes*, into which the holy Ghoſt had foretold, as well by *Daniel*, as by *Iohn*, the Romane Empire at the laſt ſhould be divided, ſeeme to be reckoned; and not at all to be eſteemed according to ſo many *bare names* (as uſually is done) of ſo many regions, or tracts of land, but rather Kingdomes, into which the Dominion and Lordſhip of the Empire ſhould be rent. Yet notwithſtanding let us not thinke that the limitation of this number of tenne is to be ſo ſtrictly conſtrued, that it excludeth at any time more Kingdomes, or any manner of governments: but that the Empire ſhould be ſevered into ten at the leaſt, or into ten principall Kingdoms. That which even from that originall rending which we have ſet forth untill our age, under ſo many fates and alterations, I think to have been alwaies the truth; although it were ſufficient for confirmation of this truth, if onely in the beginning it had been divided into ſo many Kingdomes, howſoever happily afterwards the number were diminiſhed. But the like propheſie concerning the rending of the Monarchie of *Alexander*, may teach us that ſo as I have ſaid, and not otherwiſe, that limitation of the number of ten Kingdomes is to be underſtood: in which, although beſides theſe foure principall Kingdomes, of *Macedonia*, *Aſia*, *Syria*, and *Egypt*; a fift alſo *Thracia* was added, *Lyſimachus* being the founder: yet the holy Ghoſt bounded that multiplicitie in a number of foure. Reckon them to be ſo many at the leaſt, or ſo many principall Kingdomes. For there was no ſucceſſion in the Kingdome of *Thracia*, though it began together with the reſt, and endured forty yeeres, but it ended with the firſt King *Lyſimachus*, and therefore not to be brought into the number. The like hereunto is to be judged of this ten fold Romane diviſion. Wherefore, let it move no man, if beſides the Kingdomes reckoned up in *France* he ſhall happily finde there the Kingdome alſo of the *Alanes* of *Orleance*, and alſo the dynaſtie of the Cities of *Baitaine*, continuing from the Empire of *Honorius* untill theſe times. For he ſhall finde the latter to be but of a very meane Dominion, the other to have from thence endured but a ſmall time, to wit, tenne yeeres at the moſt. Neither of them therefore to be reckoned with the reſt for like place and order, nor if any be to be found of the ſame ſort other where. Chap. 8.

Chap. 8. Verſ. 10.

The third Trumpet.

The third Trumpet did utterly throw downe and extinguiſh the ſhining *ſtarre*, to wit, the Romane *Heſperus* or the Weſtern *Cæſar*, even now from the time that *Genſericus* the King of the Vandals had ſpoyled Rome being taken, falling headlong, and as it were, ſtruggling a little while with death, under theſe names, of *Cæſars* of no account, *Avitus*, *Maioranus*, *Severus*, *Anthemius*, *Olibrius*, *Glycerius*, *Nepos*, dying with mutuall treaſons and ſlaughter, at length, in the yeere 476. fetching his laſt breath under the fatall name of *Auguſtulus*, and pulled from the heaven of his authoritie by *Odoacer* King of the Heruli ſent againſt him; this being the moſt bitter fate of the *Rivers* and *Fountaines*, that is, of the Provinciall Cities and Magiſtracies.

The Heſperian *Cæſar* here I call him, who, after the diviſion of the Empire into *Eaſt* and *Weſt* eſtabliſhed, even from the death of *Theodoſius* the firſt, remained as yet Emperour of ancient Rome and the *Weſt*, but of a very ſhort continuance; as who ſhould utterly fall from his heaven at the ſound of this Trumpet after the yeere 91.

For whereas the Biſhop of Rome more then 320. yeers after that this Heſperian *Cæſar* had ſet in *Auguſtulus*, did anew ſurrogate the Kings of France (who were afterwards of Germany) into that name and title: he brought no other thing to paſſe, but that, by this coverture of *Cæſar* revived, or of the ſixt head of the Beaſt yet reigning, he himſelf might not at length be ſo apparently accounted for the laſt head, that is, Antichriſt, by men of ordinary underſtanding.

But this papall *Cæſar* pertaineth not to the heads of the Roman Beaſt; but to the hornes or Kingdomes, into which, the Empire of the ſixt head, now about to yeeld his roome to the laſt head was to be rent. Neither indeed after ſo great a ſpace of time as is of 325. yeeres, (for ſo many they are from *Auguſtulus* to *Charles* the Great) could there be a ſucceſſion as it were of a continued *ſeries* of Heſperian *Cæſars*.

But goe to, let us give further light to the Text of *Iohn*, that the reaſon of the interpretation may be manifeſt. *And there fell*, ſaith he, *a great Starre from Heaven burning like a Lampe.* He ſeemeth to deſcribe a blazing Starre or Comet, amongſt the kinds of which reckoned by *Pliny*, *Lampadias* is one, ſpecially ſo called.

And

And ſurely not unfitly is *Cæſar* of the *Weſt* figured by ſuch a ſtarre, Chap. 8.
for ſhort duration. Concerning whom therefore it will be ſaid,
Chap.17.When he cometh he muſt continue but a ſmall time. But the Verſ. 10.
Starre was a great one; as the fitter to reſemble a Supreme Majeſty, whoſe excellency the *Sunne* otherwhere in Prophetique parables doth repreſent. And ſurely it is knowne, there have been *Comets* which have ſeemed to equall even the Sunne in magnitude; of which ſort that this Starre was, happily he ſhall not erre who affirmeth it.

Now the like parable of *a falling Starre*, leaſt thou doubt of the application, *Eſay* uſeth, *Chap.*14.12. of the fall of the King of Babylon. *How*, ſaith he, *art thou fallen from heaven, O Lucifer Sun of the morning, thou art cut downe to the ground, which didſt weaken the nations?* Otherwhere alſo, as in the place of *Eſa. Chap.* 34.4. already before cited *Starres falling from heaven* are underſtood *of the ruine of Princes or great perſonages. A ſtarre* therefore of a ſingular and unuſuall magnitude, doth deſigne *a Prince*, above the common ſort of Princes, that is, a great and excellent one. It followeth:

And the name of the *Starre* is called *Wormwood.* It is a propheticall figure, wherein by the impoſition as it were of a proper name, the qualitie or deſtinie, of the thing or perſon handled is ſet forth; ſince otherwhere alſo in the *Hebraiſme*, ῥῆμα דבר is τὸ πρᾶγμα *the matter* (as *Luk.* 1.37. πᾶν ῥῆμα *every thing is not unpoſſible with God*) and *to be called*, is all one as *to be* or *to exiſt*, as *Eſa.* 56.7. *My houſe ſhall be called an houſe of prayer*, for which *Luk.* 19. ἐστὶν is, *ſhall be, or ſhall be accounted an houſe of prayer.* And *Gen.* 21.12. *In Iſaac ſhall thy ſeed be called*, that is, *ſhall be.* You may ſee alſo the *Septuagint*, *Eſa.* 14.20. *Ruth.* 4.11. And examples of this figure whereof I ſpake are every where obvious. For ſo in *Eſa.*7.14. concerning Chriſt, *his name ſhall be called Emanuel*, that is, *he ſhall be* θεάνθρωπος, *God-man.* And *Chap.*9.6. *His name ſhall be called Wonderfull, Counſellour, the mighty God, the everlaſting Father, the Prince of peace*, that is, *he ſhall be all theſe.* Likewiſe in *Jerem.*23.6. *And this is the name whereby they ſhall call him:* THE LORD OUR RIGHTEOUSNESSE. And *Zach.* 6.12. *Behold the man his name is the* BRANCH, it followeth, *becauſe he ſhall ſpring out of his place, &c.* Adde hereunto, *Rev.* 19.13. *His name is called* THE WORD OF GOD, that is,

Chap. 8. is, he is that Word of God. The like to theſe are found, *Ierem.* 20.3. *The Lord calleth not thy name Paſhur, but Magor-Miſſabib,* [that is, feare round about] *for thus ſaith the Lord: Behold, I will put feare into thee, to thy ſelfe and all thy friends.* And *Ezech.* 23.4. *The names of them* (that is, of the women of Samaria and Ieruſalem) *Aholah and Aholibah.* Adde hereto *Eſa.*8.3. *Hoſ.*1.6.9.

By the very like figure is *this Falling ſtarre* called *Wormewood,* that is, (according to the *Hebrews* with whom the abſtracts are uſed for the concretes) *Abſinthites,* to wit, *A Prince of bitternes and ſorrowes* Such indeed was that Heſperian *Cæſar,* if ever any were, exerciſed with continuall calamities from his firſt riſing unto his end. Who while he reigned the Romane Empire ſhould be ruined. Yea by the ſetting up of whom, occaſion of the ruine was given, becauſe by the ſuch diviſion of the Empire brought in, a way was opened to the Barbarians, and the Roman State was caſt into fearefull calamities. Is not he worthily called *Wormwood* for his lot which fell out to be ſo bitter to himſelfe and others? according to that of *Naomi, Call me not Naomi, call me Marah, becauſe the Almighty hath afflicted me with bitterneſſe.*

But before I depart hence, ſomething muſt be ſaid of the ſtate of the City, and Romane State after that fall of their *Cæſar,* that a way may be prepared to the interpretation of the following Trumpet. *Cæſar* therefore of the *Weſt* being ſo caſt downe and extinct, the meane while *Odoacer* the *Herulian* held Italy 16. yeeres by name of King: who after two yeeres reſtored the Conſulſhip to Rome and to the *Weſt* and ſtill kept it, which notwithſtanding in the beginning upon diſpleaſure he had taken away. Him did *Theodoricus* the King of the Oſtrogothes ſucceed; and that, as *Paulus Diaconus* reporteth, *Zeno* the Emperour of the *Eaſt* delivering him Italy by pragmaticall ſanction, and confirming it by putting upon his head a ſacred veyle. Who, *Odoacer* being vanquiſhed and ſlaine, added Sicilia alſo to his Kingdome, beſides Dalmatia and Rhetia, which were Provinces of *Odoacer,* he repaired the wals and ſome buildings of the Citie of Rome, having gathered together a great ſumme of money for that purpoſe; ſo that there ſeemed nothing could be deſired more to the height of her former fortune, the infamy of a City ſacked and burnt being excepted: he ordered the Kingdome very wiſely, he changed no Roman Ordinance, but retained the Senate and

and Conſuls, the Senators, the Governours of the *Pretorium*, the Governours of the city, the Queſtor, the high Treaſurer, the Maſter of the privie purſe, and Captaine of the Guard, Captaines of foot and horſe, and other Magiſtrates that were in the Empire, and committed them onely to *Romans*, which was alſo a while kept by his Succeſſors, *Athalaricus*, *Theodobatus*, *Vitiges*, *Oſtrogothian*, kings of *Italy*. See *Sigonius de imperio occidentali lib.* 15. *An.* 479. *lib.* 16. *annis* 493. 494. 500. Chap. 8.

The fourth Trumpet.

The fourth Trumpet proceeding yet further, did utterly take away the light of the *Roman* Majeſty in the citie of *Rome* wherwith it had ſhined untill then, even under the *Oſtrogothian* kings: to wit, after the Conſulſhip of *Rome* had failed from the yeare, 542. in that *Oſtrogothian* war waged for the recovery of *Italy*, firſt by *Beliſarius*, afterward by *Narſetes* Captaines of *Iuſtinianus*, then it ſelfe once and againe taken, burned, and the third part of it demoliſhed by *Totila*, forſaken moreover, (a memorable mock of fortune) by all her inhabitants, at length after ſo many decayes and ſlaughters, being regained by *Narſetes*, but a little after overthrowen by a boiſterous ſtorme and lightnings; ſhe that was ſometimes the Queene of Cities, now at length being bereaved of Conſular power, authoritie of Senate, and other Magiſtrates, wherewith as with ſtars ſhe had enlightned the world, is fallen from ſo great glory, into I know not what ignoble dukedome of *Ravenna*, over which in times paſt ſhee had commanded, after is conſtrained to ſerve under the *Exarchate* (O miſerable darkneſſe) and pay tribute. Verſe 12.

How doth the city ſit ſolitarie that was full of people? how is ſhe become as a widow? ſhee that was great among the Nations, and Princeſſe among the Provinces, how is ſhe become tritulary. *Lament.* 1. 1.

And this which is here mentioned was the ſmiting of the third part of the Sun, Moon, and ſtars, whereby it came to paſſe, that the third part of the day could not give light, and the third part of the night likewſe. Where the light of the day, which is the ſunne, is called by the name of the day, and the light of the night which is the moone and the ſtars, of the night; according to that, *Iere.* 31. 35. *Which giveth the Sunne for a light to the day; and the courſes of the moone and of the ſtarres, for a light of the night.* The ſonne of *Rome* ſhonne, as long as ſhee enjoyed the Conſular dignitie, and her raigne over other cities, and

Chap. 8. provinces. The moone and ſtarres there gave light, as long as the ancient authoritie of the Senate and other Magiſtrates there yet remained. But theſe being all taken away (which commeth to paſſe in this Trumpt) what was there but darkneſſe and a totall eclipſe of the light, aſwell of the day as the of the night? to wit, which appertained to her to whom the third part of the light of heaven was due.

The repreſentation of the ſun, the moone and ſtars, in this underſtanding is moſt uſuall with the Prophets, as *Eſay.* 13 10. alſo 60. 20. Where for *thy Sunne ſhall ſet no more, and thy Moone ſhall not be in the Waine, &c.* The Targum hath. Thy kingdom ſhall never ceaſe (he ſpeaketh to *Ieruſalem*) and thy glory ſhall not be taken from thee. Alſo *Ier.* 15. 9. where concerning *Ieruſalem*; The ſunne thereof hath ſet whilſt it was yet day. The Targum turneth. Their glory departed in their life time. And *Ezek.* 32. 7. That concerning *Pharaoh*, when I ſhall put thee out, I will cover the heavens, and make the ſtars thereof dark. The ſame Paraphraſt turneth it, Tribulation ſhall cover thee, when I ſhall put out the Splendour of the Glory of thy Kingdome, &c.

Let the Reader transferre hither alſo thoſe things which I have noted before out of *Aehmetes* to give light to the ſixt Seale, which it is admirable to ſee how they agree.

Of the three Woe Trumpets.

Verſe 13.

There remaineth yet three trumpets the greateſt of all, and the moſt grievous, and therefore differenced from the former by the title of three *Woes*. For after the * explanation of the 4th trumpet. I beheld, and heard, ſaith hee, a certaine Angell flying thorow the midſt of heaven, ſaying with a loude voice, *Woe, woe, Woe*, to the inhabitants upon the earth, by reaſon of the other voices of the trumpets of the three Angels, which are yet to ſound. Alſo *Iha* 9 12. *and* 11. 14. Doubtles when the inhabitants of the Chriſtian *Roman Empire*, in the mean ſpace, while the former Trumpets ſounded, had defiled themſelues with the worſhip of new idols, the trumpets which remained are increaſed for the puniſhing now of a double ſin. For that that ſin alſo of the *Roman* Empire, came moreover into the reckning of a crime to be puniſhed with the former of the death of the Martyrs, it appeareth in that

* ἐξήγησιν. Verſe 13.

that to the ſecond *Woe* is conjoyned this Elogie, to wit, the reſt of the men that were not killed by theſe plagues (that is as I conceive truly by that *Woe* and the former) repented not of the workes of their handes, that the ſhould not worſhip Divils, and Idols of gold and ſilver, and braſſe, and ſtone, and wood, which can neither ſee nor here to walke. Chap. 9. ver. 20.

The firſt Woe Trumpet
OR,
The Fifth Trumpet

The firſt *Woe* trumpet is long ſince paſt. That hath ſent out to deſtroy the world, horrible bands of *Locuſts* iſſuing out of the helliſh ſmoke of the bottomleſſe pit, now by the helpe of *Satan* opened, that is, the *Saracens* or *Arabians* (a nation populous and innumerable like *Locuſts*) ſtirred up by the horrible falſe prophecy of *Muhamed* to the ruine of ſo many nations. Chap. 9. ver. 1.

For the ſmoke aſcending out of the infirnall pit, is *Muhamadiſme*, which the *Muhamadan* impoſters call *Gſlaniſme*, this newly obſcured the world lately inlightned with the Goſpell of Chriſt the ſon of righteouſneſſe, the darkneſſe of the heatheniſh errours being diſpelled. Verſe. 2. Chap. 9.

And ſurely the type of Locuſts is the more apt, becauſe the Egyptian Locuſts alſo came out of the ſame Arabia, to wit, bordering upon Egypt eaſtward. For ſo *Exodus* 10. 13. 14. The Lord brought an Eaſtwinde upon the land and it brought the Locuſts, and the Locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt. Beſides, the *Arabians* are likened to Locuſts for the huge multitude of the nation *Judg.* 7. 12. The *Midianites* and the *Amalekites*, and all the Sonnes of *Kedem* or the eaſt, lay in the valley like graſhoppers for multitude, &c. Where is to be obſerved, that the *Arabians* in holy writ are peculiarly named Sonnes of the eaſt, as is *Arabia* it ſelf קדם or the eaſt; as in reſpect of Egypt, where the Iſraelites learnt ſo call it you may ſee *Gen.* 10. 30. and 25. 6. 1. *Kings* 4. 30. *Eſay.* 11. 14. *Jer* 49 28. perhaps alſo *Mat.* 2. 1. the ſame reaſon plainly, for which *Aſia*, the leſſer is called at this day *Natotia*, and *Arabia* fælix ſeated ſouthward from the reſt of the *Arabians*, *Ayaman*, that is the ſouth. When the Queene of the ſouth *Matth.* 12. 42. But theſe things by the way.

The like repreſentation of *Locuſts*, concerning the Aſſyrians and Babilonians about to deſtroy *Judea*, is to be ſeene in *Joell*, in the two firſt Chapters: from whence he will not deny that this
Chap. 9. type is borrowed, who ſhall compare the deſcription of them both.

But that the interpretation thereof is to be referred to hoſtile bandes, *Achmetes* ſheweth out of the uſe of the Eaſt, whoſe words I have thought fit to be inſerted in this place. For ſo hee Chap. 300 out of the learning of the *Indians*, *Perſians*, and *Egyptians*.

Locuſts without doubt are referred generally to the multitude of enemies, for ſo it is regiſtred in *holy writt*, that *Locuſts* goe forth by divine commandement for the deſtruction of Kingdoms like ſome Armie. This of *holy writt* is meant of the holy writings of the *Indians* onely; as alſo whatſoever in this booke reliſheth of the knowledge of Chriſtian Religion, as will appeare to the Reader. He goeth on.

If any either King, or endued with Authority ſhall ſeeme to ſee *Locuſts* going forth againſt any region: in that place let him expect a multitude of enemies with great power; and how much damage the *Locuſts* ſhall doe, ſo much ſhall they hurt.

Now therefore the repreſentation being confirmed, we ſhall ſee of the reſt of the deſcription.

Vers. 3. There was given to them ſaieth he *verſe* 3 power ſuch as the Scorpions of the earth have, for they had *verſe*. 10. tayles like unto Scorpions, and in them ſtings with whiche they might hurt, and (*ve.* 5) their torment, is as the torment of a Scorpion, when he ſtriketh a man.

That is, they had not onely power proper to Locuſts of conſuming and waſting the regions over which they ſwarmed; but like monſters, tayles as ſcorpions by the ſtroke whereof they alſo diffuſed their venome. An admirable thing, A Locuſt ſcorpion, but what manner of evill he meaneth, the ſymbole of a ſerpentine kinde ſeemeth to declare; ſince a ſcorpion is a kinde of ſerpent. But by this kinde, wherwith the devil firſt deceived mankinde, and alienated it from God, the Spirit of God liketh to bring him in who was further to ſeduce men, whence that is, ὁ ὄφις ὁ ἀρχαῖος ὁ πλανῶν τὴν οἰκουμένην the ſerpent the old one which deceiveth the world. Chap. 12. 9. ad 20. 2. The taile, therefore, of the Scorpion with a ſtinge,

ſtinge, doth ſet out the propagation of that diabolicall *Mahammeden*, falſe prophecie, with its whole furniture, wherewith the *Arabian* Locuſts did harme whereſoever they came (a horrible thing as much as by force of armes, yea the *Saracens* were the firſt from the creation of mankinde that drew after them this traine of moſt filthy errours, neither doe I beleeve ever any nation before theſe attained the *Monarchy* of the world, by the like impoſture concerning Religion, and pretence of deſtroying idoll worſhip. Chap. 9.

But it is ſaid to them, Ἵνα μὴ ἀδικήσωσι χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον ἐὰν μὴ τοὺς ἀνθρώπους μόνους, That they ſhould not hurt the graſſe of the earth, Neither any greene thing neither any tree: but thoſe men onely, who had not the ſeal of God in their fore heads. Verſe 4.

For the ſignification of the particle ἐὰν μὴ the ſenſe is either exceptive that they ſhould hurt none neither graſſe (for this is χόρτος with the 70.) nor greene thing nor tree, except thoſe herbes onely, trees and greene things which were not marked with Gods ſeal (to wit that as men, and graſſe, trees, and greene things mutually expound themſelves: or it may be expounded not exceptively but adverſetively, after the uſe of the particle ἐὰν μὴ in the * ſacred Greeke dialect for ἀλλὰ. To wit, that it is ſaid to them, they ſhould not after the manner of common Locuſts feed upon, either graſſe, or trees, or any thing at all that is greene, but that ſuch things paſſed by, they ſhould deſtroy men onely: to wit of the number of them, whom the ſeal of the Angel had not freed in the beginning of the trumpets from the plagues of them. * Mat. 12. 4. Rom. 14. 14. and elſewhere.

Whether way ſoever it be taken, it were in vaine to trouble our ſelves about the ſignification and difference of graſſe, greene thing, and trees; as which are to be referred to the decorum of the figure, wherein a myſterie is not to be ſought. For ſo concerning the Egyptian Locuſts *Exodus* 10. 15. They covered the face of the whole earth, ſo that the land was darkened, and they did conſume every herbe (ſeptuagint χόρτον.) of the land, and all the fruit of the trees, and there remained not any greene thing (χλωρὸν) on any tree, or in the herbes of the field, through all the land of Egypt. But that our Locuſts ſhould afflict men, it appeareth hence, that they are not of the kinde of vermine, to wit naturall Locuſts, but ſymbolicall upon occaſion whereof

Χόρτος

it will be worth our labour once to ſet this rule, when any thing is attributed to a propheticall type, which by nature cannot complie with the ſame, that leadeth to the underſtanding of the thing ſignified in the type, and teacheth that the interpretation is to be made according to the condition thereof. Which thou mayeſt obſerve to be done foure times at the leaſt in this viſion; as when there is attributed to Locuſts, not only power to ſet upon men, but
Verſe 7.8.9. alſo the face of a man, the haire of women golden crownes breſtplate of iron: by all which is meant that not vermine but men are meant; and thoſe not clergie men, as many gueſſe, but altogether war deſtroying ſoudiers of which Locuſts it is further ſaid.

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Chap. 9. Verſe 6. In thoſe days men ſhall ſeeke death, & ſhall not finde it: and ſhall deſire to die, & death ſhall fly from thē: that is, the calamity of thoſe times ſhould be ſo great, that men ſhould be weary of their lives.

For that thou mayeſt nor thinke they dealt by bare perſwaſions, or wiles of deceipts; they caried the matter by force of armes, and that by the inſtruction of *Muhamed* himſelfe, whoſe propagation certainely terrible enough, together with largeneſſe of gaining dominion, and habit of a warlike nation, is ſet forth in a moſt
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ever it be, I doubt not but *Plinie* had ſeen *Arabians* at *Rome*.

Chap. 9. It followeth of the continuance of the Plague, which ſurely

Verſe 5. is determined in the compaſſe of five moneths according to the type of locuſts, which continue ſo many moneths: to wit, from

* *Ab exortu vergiliarum.* the riſing of the ſeaven ſtars (by the ancient called * the going out of the ſpring, about one moneth after the vernall *Æquinoctium*) when they are hatched of egges left in the earth all the winter, unto the beginning of *Autume*, when, leaving other egges upon the earth for an increaſe of the next yeere, they preſently die, you may ſee *Plinie lib.* 11. *chap.* 29.

Yet God would have this notation of time agree not onely with the type, but with the antitype alſo, when as hee delivered to be vexed with invaſions by the *Saracenicall* locuſts, *Italy* the chiefe of lands, and the moſt eminent for ſinne, which cauſed the plague, from the yeere 830. to the yeere 980. that is, 150. yeeres, or five moneths of yeeres.

The Plague in truth reſted upon other countreys longer, but in a certaine courſe: for ſeverall ſpaces of time, ſome ſhorter, ſome longer; chiefly upon the Eaſterne regions, of *Syria*, *Egypt*, and *Aſia* the leſſe, which bordering upon the head of that Empire, which firſt was *Damaſcus*, after *Bagdad*, became for many ages as it were the foreparts of the *Saracenicall* body.

And that I may note this; although what countreyes ſoever they poſſeſſed, they tormented the Inhabitants thereof with that venemous ſtroke of the Scorpions taile, as I have ſaid; yet the *Italians* ſeemed to have felt the ſtroke of the taile of the locuſts after another (I know not what ſingular) manner. For the whole ſwarme being compared to a body, and the former parts, as it is meet aſſigned to the Eaſt, what ſhall the *Affrican* troupe be, reaching ſo farre from the head into the Weſt, but the tail. But from theſe is all the calamity of *Italy*; which they did ſtrike without intermiſſion with a by blow (ſee the ſubtiltie of Scorpions) through the *Mediterranian* ſea, and the Iſlands thereof, *Sardinia*, and *Sicilia* as if the holy Ghoſt had pointed his finger

Verſe 10. hither, when as by an itterated mention of moneths he ſaid, And they had tailes like Scorpions, and ſtings, and in their tailes they had power to hurt men five moneths. For ſo the *Complutenſe* book readeth, *Syras*, *Primaſius*, *Andreas*, and *Aretas*, agreeing therewith. Such interpretation although it be not unproper for declaring of the time; yet that there is another ſignificatiō of that

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ſerpentine trayne and extending it ſelfe much further, I have already ſaid, neither doe I here alter, if any ſhall ſuffer himſelfe to be perſwaded to admit of ſome ſecondary ſence (beſides this primarily intended ſuch as I am not eaſily wont to admit) let him for me.

And this is one way, how the five Monthes of type of *Locuſts* may be fitted to the thing it ſelfe acted. There is alſo another, if becauſe theſe five monthes are twice ſett downe, the account be therefore dou led: as if forſooth the *Holy Ghoſt* would uſe the number of five, for the analogie and decorum of the type; but doublee it, that it might anſwer the antitipe in ſome more large ſpace For wherefore otherwiſe ſhould he iterate the mention of theſe monthes almoſt in the ſame wordes? Is there not ſome miſtery in this iteration? I doe not remember the like to be any where elſe, in the continued deſcription of the ſame type, Ver. 5, Ver 10.

If therefore this ſhall pleaſe, *three hundred yeares* for ſo many doe twice five monthes of yeares make, will comprehend, that noble ſpace of the kingdome of the *Saracens*, which is drawne from the beginning of the *Caliphate* of the *Apaſide* (who firſt made *Badad* heir Imperiall ſeate) to the taking of the ſame *Bagdad* by *Togrul ecus* King of the Turks (whom we call *Tangrolipix*;) that is, from the yeare of Chriſt 750 to the yeare 1055. This ſpace truly is larger about five yeares, but ſince the account is made by Monthes, there is no greater care to be taken of a few dayes, then is wont to be of houres where the account is by dayes. This alſo may be added, that this ſpace may begin fitly, from the taking away of the yoke of the Exarchate from the city of Rome, wherin the calamity of the former trumpet ceaſed. For this happened at the ſame time, happily alſo the ſame yeare.

If thou enquire yet wherefore the *Holy Ghoſt* did not comprehend the whole continuance of the Saracenicall plague in theſe nũbers, ſince the principality of the *Abii die* to wit from the yeare 630, the Saracens by continued ſucceſſe had ſo inlarged their Empyre, that now it was come to its perfection: it may be anſwered becauſe this number of five Monthes, was rather of the type of *Locuſts*, then of the Antitype of the Saracens. And therefore what did properly comply with them, was ſufficient, if in theſe it ſhould be ſet forth by ſome more remarkeable ſpace of time, although it did not perfectly meaſure it. Notwithſtanding I determine nothing here, but leave it to others, to whom God ſhall have given Chap. 9. ακμην

more abilitie, to be further ſearched out. In the meane while, this difficulty doth nothing prejudice the interpretation concerning the *Saracens*. For whatſoever interpretation thou ſhalt follow, the ſame difficultie will preſſe thee.

verſe 11. It remaineth yet to treate of the King and his name. They had, ſaith hee, *over them a King the Angel of the bottomleſſe pit, whoſe name in Hebrew is* Abaddon, *but in Greeke* Apollyon, that is, a Deſtroyer

The *Holy Ghoſt* ſeemeth, in that he calleth the Angell of the bottomleſſe pit a *King*, to intimate, that theſe *Locuſts* ſhall bee a Nation, not Chriſtian but Infidell, which had not given their name to Chriſt. For the Children of unbeliefe or Pagans are ſayd by *Paul*, *Epheſ.* 2.2. *to bee ſubject to the Prince, whoſe power is of the ayre*, who is none other then the *Angell of the bottomleſſe pit*. Contrariwiſe, who ſo become Chriſtians are taken *out of the power of Satan, to be converted to God*, Acts 26. 18.

chap. 9. Whatſoever it may bee, it is a thing moſt worthy the examination, wherefore hee calleth this Prince of the bottomleſſe pit here plainely by a new name and unheard of; and not as hee is wont, *The Devill, Satan, the Serpent, or Dragon?* or that he had rather from the notion of deſtroying; why not rather *Aſmodaus*, a name (ἰσωδυναμοῦντι) of like ſignification, whereby the Jewes had already uſed to call him; but *Abaddon* never? whether becauſe ſince the *Muhamedans* doe glory, that they doe adore and worſhip no other God, but that one ſole God *Demiurgus*, or Maker of the univerſe, which to the *Chaldeans* and *Syrians* ſoundeth אבודא *Abada*, and to the *Arabians* themſelves is made knowne by the Epithite אברי *Abdi*, that is eternall; the holy ſpirit would meete with them in a word of the like ſound, but of a contrary ſence? by which forſooth he would intimate, that they were ſo farre of, (whatſoever they pretended) from worſhipping *Abadan* or *Abdin* that eternall maker of the world, that in the eſtimation of God Himſelfe, whom they would have to bee μονοπρόσωπον one only perſon, and not to bee come unto by Chriſt, they tooke for their King or divine power not him, but an evill Angell *Abaddon*, that is, not the Maker but the deſtroyer of the world. So when the *Jeroboamites* thought they worſhipped the God of *Iſrael* in their Calves; the Scripture notwithſtanding ſaith, *they ſacrificed to Devils*, 2 *Cron.* 11.15.

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Or ſhall wee ſay that there is alluſion to the common name of the Kings of *Arabia* of that Coaſt, whence *Mahamet* with his Locuſts was firſt to ariſe? who are afterward called *Obode* a name of authoritie, from the Ancient King *Obodi* being eſteemed of his in the number of the GODS, and from whoſe Sepulcher *Oboda* continued a name of the Kings of *Arabia* to the Region of the *Nabateans*; as the Kings of Ægypt *Pharaohs*, and *Ptolomei*, of the *Romans*, *Ceſars*, of the *Parthians Arſaca* and the neighbouring KINGS of *Arabia*, *Petræa*, *Arete*? For *Stephanus* the *Byzantine* out of the fourth booke of *Uranius* a Writer of the *Arabian* Hiſtorie, ſaith Chap. 9.

ΟΒΟΔΑ χωρίον Ναβαταίων ὅτε ΟΒΟΔΗΣ ὁ Βασιλεὺς ἐν θεοῖς τοῖς ἥθανται. *Oboda* a Country of the *Nabateans*, where *Obodes the King whom they made a God was buried*. But *Strabo* and *Joſephus* aſſure mee that from him, the Kings of that Coaſt were afterward called by the common name *Obodas* of whom this mentioneth two of that name; one a Warrier, and too well knowne to the *Jewes* for the ſlaughter of *Alexander Iannæus* their King; whom certainely that *Obodas* the *Arabian* constrained to flye to *Ieruſalem*, his whole Army being ſlaine in the Country of *Gilead* about Ninetie yeares before Chriſt. Whom the *Iewes* not unworthily might call with a ſmall change *Abaddon*, that is, a deſtroyer. The other dull and Idle, of the ſame time with *Herod* the great, whoſe vicegerent *Syllæus* (who governed the ſtate as hee liſted) ſought *Salome* the Siſter of *Herod* in marriage: but being fruſtrate of his deſire, and becomming the enemy of *Herod*, by falſe accuſations of him unto *Auguſtus*, brought him into great danger. Of this *Obada Strabo* maketh mention once or twiſe in the *Arabian* expedition of *Elius Gallus*, and that with the ſame note of ſlothfulneſſe; and ſaith the ſame was joyned in affinitie to the neighbour King *Areta* and this was a common name as I ſaid of the bordering Kings of *Petræa*.) Out of the ſame Writer is to bee gathered, that the Kingdome of *Oboda* being ſeated more towards the South, reached to the Red Sea. In which Coaſt of Land I doe verily believe the *Iſmaelites* and *Saracens* inhabited.

De bello Iudaico lib. 1. cap. 3.

Antiquit. jud. lib 16. c. 11. 13. 14. 15.

For ſurely it is manifeſt that the *Naba-haans* whoſe coaſt *Uranius* witneſſeth did comprehend the region *Oboda* were *Iſmaelites*, obtaining that name from *Nabaioth* the firſt borne of *Iſmael*, Gen. 25. 13. *Joſephus* addeth, that *Oboda* being dead, *Areta*, by the favour of *Auguſtus* joyned his Kingdome to his owne.

If any therefore being moved with ſo great an agreement and aptneſſe of things, ſhall be of opinion that the holy ghoſt of purpoſe uſed this name *Abaddon*, that by a certaine *par nomaſia* of the name of Kings pointed his finger to that nation, whoſe cuſtom was to name their Kings with the like appellation, I ſurely think him worthy to be pardoned; eſpecially ſince both words ſeeme to be from the ſame roote, common to the *Hebrewes* and *Arabians*, although, as otherwiſe it commeth to paſſe, in a contrary ſignification; and ſeeing with the old prophets examples ſometimes happen of alluſions little or nothing differing. So that which Esay 11. 1. *Eſay* calleth Chriſt נצר that is, A branch, Matthew turneth it to the name of Ieſus of Nazareth chap. 2. verſe 24. you may ſee alſo *Ier.* 1. 11. 12. שקד an almond tree שקד I will haſten. *Amos.* 8. 2. a basket קיץ that is, of ſummer fruits, becauſe there commeth קץ that is an end, &c, And alſo that the Iewes of the later age did uſe ſuch agnominations, even this may ſerve for an argument, that a little before the comming of our Saviour, becauſe that *Acheron* the river of hel (as they heard from the *Grecians*) in ſound did not differ from *Accaron* the city of the *Philiſtins* (for ſo in times paſt *Ekron* was pronounced) of Beelzebub the God hereof, they made the name of Satan the Prince thereof, that is the Prince of hell. For hence, truely as I conjecture, is Beelzebub the Prince of Devills in the goſpel. See the Lxx. Mat. 12. 24. Luke 11. 15.

The ſecond Woe Trumpet
OR,
The ſixt Trumpet.

Apoc. Chap. 9. Another woe of plagues (which untill this day O grievous!) lyeth upon it calleth forth the *Tetrarchs* of the *Turkes* with a numerous troupe of horſemen, from *Euphrates* (where they had now long ſtayed) into the Roman Empire.

Verſe 14. Looſe (ſaith the voice from the foure hornes of the Altar of incenſe the foure Angels which are bound at the great river *Euphrates*.

Euphrates. Angels are put for the nations which they were thought to governe, a metonymie not unuſuall in this booke. That appeareth out of this, that thoſe who are immediately looſed by Acirdion of the oracle, are an army of horſemen, ſent forth to kill men.

He biddeth looſe the Angels bound, Who breaking in upon the Romane regions, the former plague yet enduring were reſtrained at *Euphrates* a few ages, that they ſhould not at their pleaſure overrunne further. In the beginning truely they adventured a little further, even unto *Nirea* of *Bithynia*, but *Solyman* being vaniſhed were againe driven backe to *Euphrates*, by the Chriſtian Sea worthies in their expedition unto the holy land. *Argumenta.*

Furthermore the foure Angels ſignifie ſo many *Sultanies* or Kingdomes into which the *Turkes* were divided, when firſt having paſſed over *Euphrates*, they had ſpread themſelves into the neighbouring coaſts of *Aſia* and *Syria*. Theſe *Chriſtopher Richerius*, concerning the originall of the *Turkes*, doth thus reckon up out of *Scilix* a Greeke author; the firſt of *Aſia*, the ſecond of *Alepo*, the third of *Damaſcus*, and of *Antioch* the fourth. The firſt of which the *Aſian* or of *Aſia* the leſſe had its beginning in *Cutlamuſus* (otherwiſe called by *Elmacinus* except I be deceived *Sedyduddrulas*) allyed to that *Tangrolipix* who firſt tooke *Bagdad*. He began his Kingdome, in the parts of *Aſia* bordering upon *Euphrates*; *Caſaria* or *Capadocia* being conquered and taken from the Romanes to him and his poſterity about the yeere of Chriſt 108. as the ſame auther witneſſeth. The borders whereof afterward *Solyman* his ſucceſſor enlarged as farre as *Nicæa* of *Bithynia*; but being vaniſhed by ours in that renowned expedition unto Jeruſalem, he was conſtrained to leave the whole region which he had gotten and to retire to *Euphrates*. And the ſeat of this *Tetrarchie*, though in the beginning it were elſe where, yet for the moſt part was at Iconium in the ſame *Capadocia*. Chap. 9.

The ſecond was the *Tetrarchie* of *Alepo* the city thereof being *Alepo* which is watered with an arme of *Euphrates*, brought thither by one of the *Sultanus*, *Siarſud aulas* was the firſt king hereof (as witneſſeth *Elmacinus*) having obtained *Alepo* in the yeere 1079. whoſe ſucceſſor was *Rodowanus Salghucides*, in the yeere 1095.

The founder of the third *Tetrarchie*, whoſe chiefe city being *Damaſcus*, (by the teſtimonie of the ſame author) was *Tagiuddaulas Niſus* the nephew of *Togrulbecus* (or *Tangrolipix*) who ſubdued *Damaſcus* in the ſame yeer 1079. His ſucceſſor was *Ducathes or Decacus* the brother of *Rodowanus*, the *Sultan* of *Alepo* in the yeere 1095. Whom (ſaith *Scilix*) all the region of *Decapolis* obeyed. But this reached to *Euphrates*.

To theſe *Scilix* reckoneth the *Antiochian* for a fourth, contained within moderate boundes. For ſaith he the *Calipha* of *Egypt* out of the *Saracenicall* ſtock poſſeſſed the regions of *Syria* unto *Laodicea*. But foraſmuch as that *Antiochean* Kingdome, as it was a little remote from *Euphrates*, ſo it endured not but fourteene yeeres, *Antiochia* being preſently taken by ours under the conduct of *Boamund*: happily it were better leauing out *Antioch* to adde for the making up of the number of foure the *Bagdad* or *Perſian* Empire upon the other ſide of *Euphrates* (for *Scilix* had onely reſpect to the *Turkes*, who had paſſed *Euphrates*) that ſo the whole *Turkiſh* Empire, beyond and on this ſide *Euphrates*, may be underſtood to be devided into thoſe foure *Sultanies*: which with the courſe of the Kings or *Sultans* for a certain time, *Diagrammate.* ſee Reader deſcribed in the following figure for thy more diſtinct contemplation.

A Dia-

A Diagramme of the Turkiſh Kingdome parted in Foure Partes at Euphrates from the yeere 1080. and ſo forth, out of *Elmachinus*, the *Arabian*, and *Sclip*, a Greeke Author.

Beyond *Euphrates*, on this ſide *Euphrates*,

Of Bagdad	*Of Ceſaria Capadocia & Iconium &c in Aſia the leſſe.*	*Of Aleppo*	*Of Damaſcus*
Togrulbecus			
Orbarſalanus.			
Gheſaluddaulas in the yeare 1071	*Seijdud laulus by ſurname*	*Sjarſuddulas*	*Tagjuddaulas*
Barkyaruens	*Cutlumuſus*	*Roduwanus*	*Decacus*
Muhammedus	*Soliman us*	*Tagjuddaulas*	*Ababacus*
Mahmudus began in the yeare 1117.	*Taniſmanius*	*his ſonne*	*then alive in the yeere 1115*
	Maſatus	*Bulgarus begã in the yeere 1117*	
&c.	*Caliſaſtlanus*		*Sanguinus*
	&c.		*Noradinus*

And this was the ſtate of the Turkiſh affaires, when firſt they paſſed Euphrates, and as it were making a ſhew of their breaking in upon the Romane territories; they were reſtrained in their limited priſon at *Euphrates*. But howſoever this quaternion of *Sultans* remained not entire till the the time of their looſing, but underwent divers changes: yet the *Holy Ghoſt* eſteemeth the nation according to the ſtate of the firſt irruption, wherein having paſſed Euphrates, they are bound untill an appointed time.

And thoſe foure Angels were looſed, being prepared for an houre and a day and a month and a yeare, that they might ſlay the third part of men.

This looſing of the Turkes happened a little before the yeare 1300, the Caliphatſhip of *Bagdad* (with which the firſt *Woe* utterly expired) being now extinguiſhed by the Tartars in the yeere 1258, and the remnant of the Turkes, who on the other ſide of Euphrates, hitherto raighned in Perſia, being caſt by the ſame (in the yeare 1289) as it were out of a ſling into the countries belonging unto the Romane Empyre on this ſide of Euphrates.

For

Chap. 9. For things thus framing, it happened alſo, that at the ſame time the Latines, who had hindred, and ſtaied the irruptions of the Turkes now almoſt 200. yeares were driven out of *Syria* and *Paleſtina*, in the yeare likewiſe 1291. In the meane time the Turks, although as yet devided into ſeverall provinces, invaded almoſt all the leſſer *Aſia*, parted it among themſelves to be poſſeſſed by right of inheritance, and at length uniting themſelves under the ſole conduct of my *Othoman*, without any reſtraint, cruelly raged and paſſed over into *Europe*: neither could they any more bee reſtrained with any force, untill they had deſtroyed the whole *Conſtantinopolitan* Empire with miſerable ſlaughters.

But unleſſe I be deceaved, the Oracle deſigneth the time alſo of this overthrow of *Conſtantinople*: to wit, that it ſhould come to paſſe, a day, a month, and a yeare, that is, 396 yeares after the Turkes, the Saracenicall Empire being given them, began to be made ready by God; that is, from the time that *Bagdad* was taken by them. For this was the beginning of the breaking of the Turks when the Empyre of the Saracens began to be ſubverted, and the dominion of the Romanes to be afflicted; yet ſo as the force of the evill, was to be reſtrained until the appointed time of ſetting them looſe. Certainly the ſpace of time, agreeth to an inch. For Almachinus the Arabian Hiſtorian, whom we haue ſometimes cited, then whom none hath more accurately noted, the moments of times, reporteth that *Zegrulbecus Salghucides* the Prince of the Turkes (whom we cal *Tangrolipix*, of the *Zelzucian* family) the royall city of *Bagdad* being taken, was clothed with the Imperiall robe, by *Caliph Cajinus Biamrilla* and enſtauled in the kingdome, in the yeare of the *Hegira* 4.9 that is 1057 of Chriſt, then ſayeth he,, was the kingdome ſtabliſhed to him. From this time therefore the Turkes, having the principall ſeate of the Saracenicall Empire, with the whole dominion beyond Euphrates are prepared, that after a propheticall day, month and yeare, they ſhould kill the third part of men; that is in the yeare of Chriſt 1453 they ſhould utterly cut of the reſt of the Romane Empire in the Eaſt, the royall city of Conſtantinople being taken. Fro the ſpace from the yeare 1057 to the yeare 1453 wherein Conſtantinople was taken, is precisely 396 yeares, whereof the day maketh one, the Month 30, the yeare 365. The exactneſſe of the account is ſuch that any one may eaſily imagine that even the howre (which according

cording to the proportion of the reſt ſhould make fifteen dayes) agreed in like manner with the event, if the month of the inauguration of Togrulbecus had beene declared, aſwell as in the yeare is. In the meane while, untill that appeare ὡρα an houre may be taken here, not for the twentieth part of the day, but for a fit time, and the conjunction καὶ (and) to be expounded declaratively as it were ἐξηγητικῶς. prepared for a fit time, to wit, for a day, a month, and a yeare, to ſlay the third part of men. But how many yeares afterwardes ſhould runne till the ruine of the Turkiſh kingdome, is no where had: only it is ſaid that it ſhall come to paſſe at the end of the times of the *Beaſt*; to wit, the ſecond *Woe* ſhall paſſe, when the third *Woe* ſhould be at hand for the aboliſhing of the kingdome of the *Beaſt* chap. 11, v 14.15.

But before I depart hence, I ſhall not unwillingly confeſſe this, that except ſo exact an agreement of the propheſie with the thing done did as it were enforce mee, another interpretation ſhould no way have diſpleaſed mee, to wit, this, that thoſe Angels were prepared and furniſhed for every occaſion whether need ſhall require for an houre, or a day, or a month, or a yeare, to take the matter in hand. But whether it bee like, that ſo accurate anſwering of time, as here the event ſheweth, ſhould have happened by chance, let others judge. Some one perhaps there will be who will make conſcience ſo to thinke.

It followeth of the quality and number of the Armies: And the number, ſaith he, τῶν ἱππικῶν, *of the Army of horſemen, were two hundred thouſand, thouſand.* Hee nameth *an Army of horſemen*, and no other Armies, in the whole deſcription of the plague, as if this enemie from *Euphrates* ſhould be wholly *an Army of Horſemen*. Whether becauſe in the Turkiſh warre, the horſemen ſo farre exceed the foote men in number, that this is of no account in reſpect of that? rather (which I beleeve the *Holy Ghoſt* eſpecially reſpected) becauſe this is the very character, already conſecrated by *Ezechiel*, of the Nation of *Magog*, of whom the Turkes are derived. For ſo hee deſcribeth that Nation by warrfare on horſe-back in that famous propheſie concerning *Gog* (this in the ſame age of *Ezekiel* was the * common name of all the

* *Rab. Moſes Bar. Nachman* upon the *Pentateuch*, *Gog*. ſaith he, is a generall name, by which every Prince of *Magog* is called the ſame ſaith *Iohannes Baptiſta*, of a Iew becomming a Chriſtian, in the prologue of the ſecond part. *Leunclavius* in the *Pandects* of the Turkiſh Hiſtory, *p.* 186. *Gog* at this day by the Turkes is called *Giok* or *Kioc*, with one only ſyllable: whence *Kioc Can*, which otherwhere is *Gog Can* &c. *Gog Elp* which alſo is *Gug Elp*.

Chap. 9. King of *Magog* as *Pharaoh* was of the *Ægyptians.*) Chap. 38. 4. *And I will bring thee forth,* ſaith he, *and all thine army Horſes and Horſe men, and all of them clothed with armour.* Againe, verſe 15. *And thou ſhalt come from thy place out of the North-parts, thou and people with thee, all of them Riders on horſes, &c.* Furthermore, this *Gog* is called *the chiefe Prince of Meſhek and Tubal*; That is, who going out of his coaſts commanded both the *Armeniaes* beyond and on this ſide *Euphrates.* I comprehend here under the name of the hither *Armenia* the *Capadocians* anciently called *Meſchim* and *Moſchi,* and where the chiefe towne *Mazaca* is, afterwards called *Cæſarea,* and in the ſame Coaſt the *Moſchi* mountaines, being no obſcure tokens that the Inhabitants are derived from *Meſhek.* The further or greater *Armenia* is that which is called at this day *Turcomania* from the habitation of the Turkes; wherein in time paſt the City *Thelbalana* was, the *Tibarenian* and *Balbitenian* people, the river *Teleboas* and other marks of the name *Tubal.* Yet notwithſtanding, the Warre which *Ezechiel* declareth, is not to be taken for this irruption of the Turkes which *Iohn* deſcribeth (this only he ſeemeth to intimate) bee underſtood of another the laſt under the returne of the Jews, and that if a man may conjecture, this which now is, ſomething before departing.

But of the type of the Armie of the Horſe-men, there is another thing which with the good leave of the Reader I will adde; but on this condition, that no man thinke mee over much to regard the deceitfulneſſe of names and etymologies. Even ſolid and well cooked meates, are wont to taſte more deliciouſly with ſauce. Let not the Reader therefore diſdaine that I ſet ſuch before him. To wit, that the Turkes before the looſing, now by long habitation have beene *Perſians,* and by that name called every where in the *Byzantine* Hiſtorians. Certainely *Nicetas,* who in a Hiſtory comprehended the moſt part of the time wherein they were reſtrained at *Euphrates,* almoſt alwayes calleth them *Perſians,* verily rarely Turkes. Now the *Perſians,* if thou marke even by the very ſound of the name, are *Horſe men:* ſince פרס *Paras* by which name *Perſia* is called
Chap. 9. in ſacred writt (with which *Parthia* is the ſame, onely otherwiſe pronounced) in the three Eaſterne languages, the Hebrew Chaldean, and *Arabian,* doth ſignifie a *Horſe* or *Horſe-man*

Thet-

Therefore by this reaſon the *Euphratean Horſe-men* are *Turcaperſians*, that is, the borderers of *Euphrates* by a nams of their Nation are called *Horſe-men*.

Neither doth example of ſuch alluſion (if any ſhall object diſpoſe) ſeeme to bee wanting in *Daniel*, chapter 8. where the *Macedonians*, who at that time were called *Ægeades* (that is to ſay *Goatiſh*) are ſignified by a type of *Goates*, and the King is ſet forth by the repreſentation of a hee *Goate*. *Behold*, ſaith hee, *Hircus Caprarum* that is the Male of the Goates) commeth from the Weſt, &c. for hee meaneth *Alexander* the great the KING of the *Ægeans*. They are the *Macedonians*. For ſo that Nation was called, where the firſt ſeate of the kingdome was, from *Caramos* the Founder, about two hundred yeares before *Daniel*. The occaſione of the name the Epitomizor *Iuſtinus* reporteth out of *Trogus lib.* 7. whoſe words I will not ſticke to mention. *Caranus*, ſaith he, *with a great multitude of Gracians, being commanded by an anſwer of the Oracle to ſeeke places of habitation in Macedonia, when he had come into Emathia, he poſſeſſed himſelfe of the Citie Ædeſſa, following a flocke of Goates flying from a ſhower, the Citizens not perceaving by reaſon of the greatneſſe of the ſhowres and fogge: and calling the Oracle to minde, whereby he was bidden to ſeeke an Empyre by the conduct of Goates, he appointed it the State of the Kingdome; and afterwards religiouſly obſerved, whatſoever hee removed his Army to have the ſame Goates his enſignes, uſing thoſe as guides for his enterpriſes which he had for authors of his Kingdome. He called the Citie Ædeſſa Ægeas, for memory of the benefit, and the people Ægeans.* See the reſt. Verſe 5.

Such is the aptnes here, that a man may judge that the type of the Ram alſo in the ſame viſion concerning the King of the *Perſians* hath alluſion to the ſignification of the name *Elam* (which is the other of the two names whereby that Nation is called) For אי֫ל with the *Hebrewes* (whence the name אי֫ל a Ram) and אלם and אלם which the *Chaldeans* ſignifie the ſame, to wit, to be valiant or ſtrong. Happily therfore עילם *Elam* with thoſe ſounded as אי֫ל a Ram with theſe, and thereupon the *K.* of *Elam* is figured to *Daniel* in this type. Howſoever it be, when the matter it ſelfe is confirmed otherwiſe, ſuch agreement of names with the type cannot but bee a godly ſolace to thoſe that ſtuddie thoſe things; Chap. 9. *Perſians*. *Fortem ſonare buſtumque*.

things; whether wee beleeve it to have happened by chance or otherwiſe. And theſe things by the way.

Now againe I returne into the way to the *Euphratean* Horſemen: the number of whom is, ſaith hee; Δύο μυριάδες μυριάδων, two hundred thouſand, thouſand. Some read it μυριάδες μυριάδων, leaving out Δύο as Cha. 5. 11. But a huge multitude is ſignified as *Pſal.* 68. 18. The Chariots of the Lord are twenty thouſands, thouſands, thouſands. For μυριάς רבוא or רבבת is of thoſe numerall words, which in the Hebraiſme are wont to bee taken indefinitely, as *Sexcenti* with the Latines; and doth expreſſe not a number of tenne thouſand, but any great one whatſoever; eſpecially when it is ſo doubled, as is to bee ſeene *Daniel* 7. 10. But there is no man ignorant how great and how immenſe: the armyes of the Turkes in their expeditions have beene, and at this day are wont to be.

Verſe 16. *Duæ myriades myriadum. Currum Dei duæ myriades, millia duplicata.*

And I heard ſaith he, the number of them. For indeed it might bee demanded, whence the number could appeare unto *Iohn*, as which was impoſſible for him to account in a viſion. *I heard ſaith he.* The like is to be eſteemed to come to paſſe in other viſions alſo, as often as any thing is declared which could not be expreſſed in a viſion; to wit, that the Apoſtle was inſtructed therein by voyce.

Chap. 9. Verſe 17.

It followeth concerning their ammunition: *And ſo I ſaw, ſaith he, the Horſes in appearance, and thoſe that ſate upon them, having* (even) *Breſtplates of fire, of Jacinct, and of brimſtone, and the heads of the Horſes as the Heads of Lions, and as it were fire ſmoake, and brimſtone iſſued out of their mouthes; by which the third part of men was killed.*

No where in any of the Prophets, or other where in ſacred writ doth ſuch like repreſentation of fire, *Jacinthian ſmoake, and brimſtone* offer it ſelfe. Wherefore I take it according to the letter, of that new kinde of inſtruments of war, and before this Trumpet never heard of, which theſe *Euphratean* enemies ſhould uſe after their looſing: I meane gunnes ſending forth fire, ſmoak and brimſtone. For Gun-powder *is a powder caſting out fire, with Iacinthian ſmoke, the ſubſtance being ſulphurous.* Which who ſo doe uſe in warre, appeare unto their enemies, as if they were covered as it were with fiery *Iacinthian,* and ſulphurous *Habergions,* in reſpect of the ayre, corrupted with fire, ſmoake, and ſulphurous

ſmell:-

ſmell: by reaſon of which, *the heads of the Horſes* alſo ſeeme dreadfull and terrible, as it were of Lions. Hence it is that *Iohn* ſaith, *hee ſaw* horſes and horſemen, not indeed, but in appearance ſuch; *I ſay, in appearance* ἐν ὁράσει, not indeed, having breſt-plates of fire, jacinth, and brimſtone; in appearance, having heads like Lions, to conclude, in appearance, not indeed, there came forth out of the horſes mouthes, fire, ſmoake, and brimſtone; for that the thing is wont to appeare ſo to the beholders on the adverſe part. This is the force of ἐν ὁράσει in appearance, which twiſe in this ſence is uſed in the fourth chap. ver. 3. ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ ἴρις ὁμοία ὁράσει σμαραγδίνῳ, *like a Iaſper ſtone to looke upon, and a Raine-bow like an Emrald to looke upon.* Neither is that word to bee found in the New Teſtament, any other where except once only. Chap. 9.

By theſe three, fire, ſmoake, and brimſtone iſſuing out of guns, he addeth, that the third part of men are killed, that is, they which were of that *third part* of men, whom wee called the Roman Empire. Neither is it neceſſary here or elſe-where, whre mention is of a *third part*, that the whole *third part* be underſtood, but to be taken partitively. Examples offer themſelves as well in this booke as elſewhere in the Scripture of ſuch an Ellipſis of a word partitive: as *Iudges* 12. 7. *Iephte was buried in the Cities of Gilead*, that is, *in one of the Cities.* And *Rev.* 17. 16. *The tenne hornes ſhall hate the Whore*, that is ſome of them. So *the third part of men was killed* (τὸ τρίτον) that is they which were of the third part. Verſe 9.

Who knoweth not that this was abundantly fulfilled in the overthrow of *Conſtantinople*? was not that moſt noble City, the head of the *third part* of men, conquered and given up to an univerſall ſlaughter by theſe engines caſting forth fire? Here *Chalcocondylas*. *Mechmetes*, ſaith he, *in the expedition againſt* Byzantium, *cauſed great gunnes to be made, ſuch as we never knew to have beene before that time----thoſe hee diſperſed every where through his Army, that they might ſhoote bullets againſt the Grecians----One of which was of that greatneſſe, that it was to be drawen by 70 yoke of Oxen, and two thouſand men----to this on either ſide two other great ones alſo were adjoyned, either of which ſhot a ſtone, the weight whereof was halfe a talent ---- that admirable peece of ordinance followed them, which carried a bullet which weighed about three talents, and did throw downe a great part of the wall----the thunder-*

things; whether wee beleeve it to have happened by chance or otherwiſe. And theſe things by the way.

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And I heard ſaith he, the number of them. For indeed it might bee demanded, whence the number could appeare unto *Iohn*, as which was impoſſible for him to account in a viſion. *I heard ſaith he.* The like is to be eſteemed to come to paſſe in other viſions alſo, as often as any thing is declared which could not be expreſſed in a viſion; to wit, that the Apoſtle was inſtructed therein by voyce. Chap. 9.

Verſe 17. It followeth concerning their ammunition: *And ſo I ſaw*, ſaith he, *the Horſes in appearance, and thoſe that ſate upon them, having* (even) *Breſtplates of fire, of Iacinct, and of brimſtone, and the heads of the Horſes as the Heads of Lions, and as it were fire ſmoake, and brimſtone iſſued out of their mouthes; by which the third part of men was killed.*

No where in any of the Prophets, or other where in ſacred writ doth ſuch like repreſentation of fire, *Iacinthian ſmoake, and brimſtone* offer it ſelfe. Wherefore I take it according to the letter, of that new kinde of inſtruments of war, and before this Trumpet never heard of, which theſe *Euphratean* enemies ſhould uſe after their looſing: I meane gunnes ſending forth fire, ſmoak and brimſtone. For Gun-powder *is a powder caſting out fire, with Iacinthian ſmoke, the ſubſtance being ſulphurous.* Which who ſo doe uſe in warre, appeare unto their enemies, as if they were covered as it were with fiery *Iacinthian*, and ſulphurous *Habergions*, in reſpect of the ayre, corrupted with fire, ſmoake, and ſulphurous ſmell:

ſmell: by reaſon of which, *the heads of the Horſes* alſo ſeeme dreadfull and terrible, as it were of Lions. Hence it is that *Iohn* ſaith, *hee ſaw* horſes and horſemen, not indeed, but in appearance ſuch; *They, in appearance* ἐν ὁράσει, not indeed, having breſt-plates of fire, jacinth, and brimſtone; in appearance, having heads like Lions, to conclude, in appearance, not indeed, there came forth out of the horſes mouthes, fire, ſmoake, and brimſtone; for that the thing is wont to appeare ſo to the beholders on the adverſe part. This is the force of ἐν ὁράσει in appearance, which twiſe in this ſence is uſed in the fourth chap. ver. 3. ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ ἰρις ὁμοία ὁράσει σμαραγδίνῳ, *like a Iaſper ſtone to looke upon, and a Raine-bow like an Emrald to looke upon.* Neither is that word to bee found in the New Teſtament, any other where except once only. Chap. 9.

By theſe three, fire, ſmoake, and brimſtone iſſuing out of guns, he addeth, that the third part of men are killed, that is, they which were of that *third part* of men, whom wee called the Roman Empire. Neither is it neceſſary here or elſe-where, whre mention is of a *third part*, that the whole *third part* be underſtood, but to be taken partitively. Examples offer themſelves as well in this booke as elſewhere in the Scripture of ſuch an Ellipſis of a word partitive: as *Iudges* 12. 7. *Iephte was buried in the Cities of Gilead*, that is, *in one of the Cities.* And *Rev.* 17. 16. *The tenne hornes ſhall hate the Whore*, that is ſome of them. So *the third part of men was killed* (τὸ τρίτον) that is they which were of the third part. Verſe 9.

Who knoweth not that this was abundantly fulfilled in the overthrow of *Conſtantinople?* was not that moſt noble City, the head of the *third part* of men, conquered and given up to an univerſall ſlaughter by theſe engines caſting forth fire? Here *Chalcocondylas. Mechmetes*, ſaith he, *in the expedition againſt* Byzantium, *cauſed great gunnes to be made, ſuch as we never knew to have beene before that time——thoſe hee diſperſed every where through his Army, that they might ſhoote bullets againſt the Grecians——One of which was of that greatneſſe, that it was to be drawen by 70 yoke of Oxen, and two thouſand men——to this on either ſide two other great ones alſo were adjoyned, either of which ſhot a ſtone, the weight whereof was halfe a talent——that admirable peece of ordinance followed them, which carried a bullet which weighed about three talents, and did throw downe a great part of the wall——the thunder-*

Chap 9. ing whereof is reported to have binn ſo greate, that the country adjoyning for 40 furlongs diſtance was *ſhaken*, this peece of *ordinance* by day did ſhoote ſeven bullets, in the night one, which was a ſigne of day, and did ſhew in what place the bullets ſhould be caſt forth that day. He which deſireth. To know more and how gunnes were vſed in the *beſieging* of the *City* by ſea, and how the walls being ſhaken with *ordinance* by the ſpace of 40 dayes at length fell downe, and how *Longe* the *Captayne* of the *Gennales* with his ſouldiers being beatne with the bullets of the gunnes quitted there place, and made way for the *Turkes* into the City, lett him have recource to *Chalcocondylas* himſelfe. Morover of the ſame he may learne, that the *Peloponeſian* ſtreight was alſo concured with the ſame armes, by *Amurath* this *Mechmetes* his Father, and the *Pelqueneſians* brought to obedience and by *Mechmets* him ſelfe were wholley ſubdued, preſently after the taking of *Conſtantinople Corinthus* alſo being conqureed by this manner of ordinance.

verſ 19. To this of their weapos is added another thing concerning the nature of the horſes and horſemen. That their power was not in their mouth only (of which hither vnto) but alſo in their tayles. For their tayles were like ſerpents, having heads by which they doe hurte. That is, the ſame which before hath binne ſaid of the *Saracens*, is true alſo of the *Turkes*. To wit, that they brought deſtruction where they came, not onely by hoſtile force, but alſo by the trayne of their *Mahammedan* impoſture. Whence it is that theſe are noe leſſe ſerpents in their tayle, then the *Saracineall Locuſts*. whoſe religion they receaved. but that one kind of ſerpentine tayle is attributed to theſe, and another to them, that ariſeth from the naturall diverſity of the ſhape of both, the Locuſts and horſes; whereupon a ſharpe tayle of *Scorpions* to thoſe, but to theſe tayles with *ſerpentine* heades did beſte agree.

Chap. 9. verſ. 20. But the reſt of the men which were not killed with theſe plagues (or which eſcaped theſe plagues) repented not of the workes of their hands, that they ſhould not worſhip Devils, and idolls of golde, and ſilver, and braſſe, and ſtone, and wood, which neyther cnnae ſee, nor heare, nor walke. &c.

But who theſe may be, it wilbe no hard matter to gather; ſince in the whole *Romane Empire*, or on this ſide *Euphrates* there are none now which worſhip *Images* (O ſhametull and grivous!) but Chriſtians

christians. Must it not needs be then that the very same worship *Divells*, also since both is ascribed to the same in this place, But what Devills then thou wilt say? Shurely not those which they them selves hold for vncleane spirits, and so call them (for what christian wittingly and willingly would worship such?) but those *Demone*, which by the heathen *theologists*) were vnderstood by this name *Damonia*; I meane *Deastri* consecrated by the names both of *Angells* and of dead men, as it were mediators betwenne *God* and men Παρὰ δαιμονίων sayeth Plato, μεθόριον θεοῖς καὶ θνητοῖς Devils, are of a midle nature betweene the *Gods* and mortall men. Likewise θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσα ἔστιν ἡ ὁμιλία, καὶ ἡ διαλεκτὸ θεοῦ πρὸς ἀνθρώπους *God* hath noe society with man, but all comunion and conference of Gods with men is by mediation of spirits, or *Devills*. The same the other *Platonists* and the most philosophers of other sects, except the *Epicurians* doe hold. I will only rite the words of Apuleius, where in the opinion of *Plato* and the rest is fully and perspicuously contayned. *Devills*, sayth he are meane powers by whom both our desiers and merits have accesse, to the Gods carriers betweene mortall men, and those that dwell in heaven, hence of prayers, hence of gifts; which carry hither and thither, thence petitions, thence supplies; or certeyne interpreters or bearers of recomendations. Neither, sayth he, will it stand with the majesty of the heavenly Gods, to take care of these thinges. Doubtles they had two sorts of Gods; heavenly who were continually resident in heaven, and would not abase them selves to these earthly things, nor be defiled with the thought of them; these propperly and singulerly were called Gods: others Divells, who being as it were mediating divine power, & ministers of the heavenly and chife Gods, had the oversight of humane affayers Those the holy cripture (if I conjecture rightly) calleth the hoaste of heaven; these (especyally those that they made of dead men) *Baales of all* the kinge of the *Babilonians* or Asyrians, or in the *Caldæ* pronunciation, *Bel*, who first was consecrate by his for a Devil. whence after it came to passe that such divine powers were called *Baalim*, that is, *Baales*; as *Baal-peor*, *Baal-berith*, *Baal-zebub*, *Baal-melach* (*Ier* 19) even as from the first Emperor *Julius Cæsar*, the other Romane Emperors afterwards are called *Cæsars*.

men deifyed? see Hisiod Ἔργα Vers. 121.? in *simposio*

de Dhmonio Socratis

Let the Reder see Austin de civit. dei lib 8. et 9.

Chap. 9.

Dæmones

you may see Hieron vpon 22 chap. of Ezech. likewise vpon Hosea chap. 2. and vpon Esay. 46. Demonem vers. 5. 13.

But

Damasi. But how this doctrine of *Divels*, agreeth with the worshipping of Saints and Angels by the counterfeit christians, the thing it selfe speaketh: with this only difference, that with them there were many supreame or heavenly Gods; with us there is only one the Father of all. And truly there ought to be but one mediator also, our Lord *Jesus Christ*, but that the false prophets have brought in more like the heathen *Daemones*. Plainely according to what *Paul* hath propheſied 1 Tim. 4. 1. 2, 3. That it ſhould come to paſſe in *Deiſt orum.* the latter times, by the hypocriſie of falſe ſpeakers faining lyes of miracles, and through counterfeit holineſſe of the Monkes abſtaining from marriage and meates, by reaſon of their vow: that διδασκαλία δαιμονίων, that is, this doctrine of Divels ſhould be brought back againe into the world. The interpretation will aptly ſerve if thou take the ginitive δαιμονίων paſſively, that it may be the doctrine concerning devils as heb. 6. 2. διδαχὴν βαπτισμῶν, διδαχὴν ἐπιθέσεως χειρῶν &c. The doctrine of baptiſme, the doctrine of lying on of handes. For ſurely that, Ἐν ὑποκρίσει ψευδολόγων, by the hypocrocy of falſe teachers, and what followeth, that the order of conſtruction may be ſafe it is expounded by the government of to ſubſtantives, ἐν the prepoſition ſetting forth the inſtrument and cauſe (which according to the Hebrew phraſe is familiar) But I have declared this more at large in another place in a peculiar tracte, neither is it my minde here to repeate it.

Of the third Woe Trumpet.
OR
The ſound of the 7. trumpet.

Chap. 10. Verſe. 1, 2. The viſion of the ſixt trumpet being ended (for there is on only viſion of one trumpet, even as of the ſeales and vialls) the next place in order of things was due to the ſound of the ſeventh, which notwithſtanding being put of to the prophecie of the little *Verſe. 6.* booke to which the ſpirit of God is now to paſſe: leſt any thing in the meane ſpace on his part ſhould be wanting to the fulfilling of the prophecie of the ſeales now to be ended, he ſupplyeth the court of the trumpets ſound wch was to be deterred with an oath *Verſe. 7.* wherein the event of the trumpet is ſhewed at leaſt in generall. To wit that it ſhall come to paſſe, when that Angel ſhall ſound that the Romane Beaſte being deſtroyed, the times of the laſt head being come to an end, the myſtery of God ſhalbe finiſhed, as he hath

hath declared to his ſervants the prophets. For ſo, long agoe, it was foretold to Daniell, that the fourth Beaſt being ſlayne, the king of the ſaints ſhould rule through the whole world (c.7.) and together that glorious promiſe of reſtoring *Iſrael* ſhould be fulfilled (*chap.* 12.) But that this Kingdome is it which hee called *the finiſhing of the myſtery of God*, that acclamation ſubjoyned to the ſame Trumpet afterward ſounding, ſuffereth us not to doubt: *the Kingdomes of this World are become our Lords and his Chriſts, and he ſhall raigne for evermore*: That it is wonder, that there are any who ſhould underſtand it otherwiſe. Therfore *that time*, of which the Angell here ſweareth, that it ſhall be no more, cannot be any other, then either *the time of the foure Monarchies* univerſally, or (which is more neere but the ſame in effect) *of the laſt Kingdom*; that is, the *Roman*, to wit, *the laſt period, of a time, times, and halfe a time*: ſince the ſame which here with *Iohn* is ſaid ſhall be, *When time ſhall be no more*; that with *Daniel* was ſhewed ſhould bee then, when that period of the laſt times ſhall be accompliſhed. Chap. 10. Cha. 11. v. 15. Verſe 6.

And ſurely this *conſummation of the myſterie of God* is the matter of the ſeventh Trumpet: to which are added as compa nions *ſeven thunders*. For they are not the matter it ſelfe which the Trumpet doth exhibit, but a temporary thereof. To wit while the Angell maketh his proclamation concerning the myſterie of the Trumpet, *ſeven thunders* utter their voyces. *He cried*, ſaith he, *with a great voyce, as a Lion roareth; and when hee had cryed, ſeven thunders uttered their voices*: that is, when he had begun his cry, *ſeven thunders* alſo began to ſpeake. Neither can they but contemporize with the ſeventh Trumpet, ſince that which followeth the ſixth Trumpet, neceſſarily falleth into the ſeventh. But what is this voyce of thunder? whether is it בת קרל *Bath Kol?* If it bee this; the ſeven thunders are ſo many *Oracles*, by which the ſpace of the ſeventh Trumpet is diſtinguiſhed as it were by certaine periods; but of a matter not at all to be knowne, nor to bee perceaved but in the proper times, which the prohibition to *Iohn* of writing the voyces of the ſeven thunders given from heaven, doth intimate. *Seale up thoſe things which the ſeven thunders have ſpoken, and write them not.* We ſhall therefore enquire in vaine of thoſe things which God would have kept ſecret and to be reſerved for their owne times. Verſe 3. Verſe 4.

And thus hath the ſeventh Trumpet beene fitly enough accommodated

Chap. 10. modated in its place and order, although the diſcoverie of the ſound thereof wherein the whole myſterie is fully unlockt, be reſerved to another place. The purpoſe of which reſervation, with the whole frame of ſuch diſpoſition, although it be touched in the *Key of the Revelation*, yet it will be neither needleſſe, nor unprofitable, to repeate it here againe, and a little more at large; ſince the conſideration thereof doth eſcape moſt of the interpreters. The diligent contemplation of the body of the Apocaliptique viſions framed by the characters of the Synchroniſmes, gave me the firſt light here, and will give light to thee ô Reader alſo except I be deceaved. But the matter (that I may diſcover it with what plainneſſe and brevitie of ſpeech I came) ſtandeth thus.

Both propheſies as well of the *Seales*, as of the *little Booke* are concluded with one and the ſame iſſue of things; to wit with that which the ſeventh Trumpet doth exhibit. For the declaring whereof the *Holy Ghoſt* hath deferred the more full opening of the ſound thereof, the myſterie of the ſeventh Trumpet, being touched before in its proper place in the order of the Trumpets lightly, and as much as was there needfull; untill, a paſſage being made to the new propheſie of the *Little book*, (Chap. 10. from the eighth verſe to the end) he had drawne up the firſt viſion thereof, the courſe of the Revelation being likewiſe finiſhed, to the ſame iſſue of things (Chap. 11. 14.) and then that *Myſterie* of the ſeventh Trumpet, the common Cataſtrophe of both propheſies, and only generally publiſhed, in the former propheſie (which was of the ſeales) is here, the ſound at length being uttered, fully expounded: and that ſurely in a moſt apt order; when as otherwiſe without a fore-knowledge of either propheſie, that which depended upon both could not have bin underſtood.

And hence it commeth to paſſe that the buſineſſe of that tranſlation, is not taken in hand, by any Angell of the Trumpets, but by that great and excellent Angell, who held in his hand the *Little booke* the Symbole of the ſecond propheſie, which was preſently to be eaten by *Iohn*. For it was requiſite for him, who ſhould reveale the ſecond propheſie, that the explaining of the ſound thereof, which contained the *Cataſtrophe* of either propheſie, ſhould be deferred thither. Yea if that Angell bee Chriſt the Lord, as it ſeemeth may be gathered by his more royall attyre and the whole furniture, this right of ſuſpending the laſt ſounding in favour of the

Verſe 8, 9.

the other propheſie, doth agree to none ſo much as to him, who was the Author of both the propheſies. Hitherto truely hee had appeared in forme of a Lambe; but now it ſeemeth he had put on the perſon of an Angell: for that he was about to reveale to *Iohn* the ſame myſterie of Conſummation, which hee had revealed long before to *Daniel* in the ſame apparition of an Angell, and in the ſame rite and words of an oath: you may ſee *DANIEL* Chapter 12. verſe 6. 7. with the fifth verſe of the tenth Chapter. Chap. 10.

FINIS.

THE INTERPRETATION of the little Booke: or of the other Syſtem of the viſions of the Revelation according to the rule of *the Apocaliptique Key.*

THe ſpace *of the Seales* being runne over, wherein the affaires of the Empire were deſcribed, let us proceed to the other propheſie by much the more noble; as containing the fates of the *Church* or of *Religion. Iohn* is prepared to it by the delivering and eating up of an open Booke, as it were to take the degree of the facultie of propheſying. Chap. 10.

And the voyce, ſaith he, *which I heard from heaven, ſpake unto me againe* (to wit, that voyce as of a Trumpet ſpeaking, *Chap.* 4. 1.) *and ſayed, Goe and take that little booke which is open in the hand of the Angel which ſtandeth upon the Sea and upon the earth.* Verſ. 8.

I went therefore unto the Angel, and ſayed unto him, give me the little booke, and he ſayed unto me, take it and eate it up, &c. Verſ. 9.

Furthermore ſince the propheſie now to be revealed, as the knowledge of all divine and hidden things, eſpecially to come,

Chap. 11. ſhould be in the firſt receipt indeed ſweet and pleaſant, but by reaſon of the lamentable eſtate of the Church, contained in the hidden part thereof, bitter as Aloes, or for the obſcuritie happily of thoſe Allegories and Types, where with it is covered, it ſhould much perplex the minde of the opener or ſearcher into the meaning thereof: therefore it is ſaid the booke to be eaten up, ſhall be to the Apoſtle in his mouth indeed ſweet, that is at firſt ſight and firſt taſte ſhall be delightfull to his minde; but being received into his belly and to be digeſted, it ſhall be bitter. *And it ſhall make thy belly bitter,* ſaith he, *but it ſhall be in thy mouth ſweet as hony.*

Ezech. 3. 3. The whole repreſentation is taken out of *Ezekiel*, ſaving that there, the ſweetneſſe in the mouth, but bitterneſſe in the belly, are either not mentioned, or but obſcurely.

The booke being ſo received and ſwallowed down, the meaning of the ſymbole is opened in moſt cleere and expreſſe words; to wit, that there was impoſed upon *Iohn* a charge of receiving from Chriſt, and bringing into the knowledge of the Church, another yet, and a more noble propheſie by much, and which ſhould runne over the ſame ſpace of time with the former.

Verſ. 10. *And I tooke,* ſaith he, *the little booke out of the Angels hand, and did eate it up: and it was in my mouth ſweet as hony; but when I had eaten it, my belly was bitter.*

Verſ. 11. *Then he ſaid thou muſt propheſie againe* (this is the meaning of the ſymbole) *before many people, and nations, and tongues, and Kings.*

This was the inauguration of *Iohn*; the propheſie followeth, which hath its beginning from his worke about the Temple of God; and therein he ſetteth forth a twofold eſtate of the Church to come in order, by the repreſentation of a two-fold court, one meaſured, another caſt out becauſe of the prophanation thereof by the Gentiles.

The meaning of the inner Court meaſured with the reede of God.

Chap. 11. 1. *THe court of the Temple within with thoſe that worſhip therin, to be meaſured by the reed of God,* ſetteth forth the Primitive ſtate of the Chriſtian Church exactly conformable to the rule of Gods word: and not yet as afterwards (when it came to the times of the

the outer court)[a] irregular by the contagion of idolatrous worſhip, but *orderly* worſhipping God for a few ages, in one Mediatour Ieſus Chriſt. Chap. 11. [a] ἀσύμετρον.

For that ſuch a meaſure, was propounded in the type alſo of an Angel meaſuring, in *Ezekiel*, I ſeeme to gather out of that which is ſaid to him, *Chap.* 43. from the 7. *verſ.* to 10. and afterward: *But thou ſonne of man, ſhew the Temple to the houſe of Iſrael, that they may be aſhamed for their iniquities, and let them meaſure the patterne.* You may ſee the place. But if any one ſhall conceive otherwiſe, and would rather referre the type of *meaſuring* to the ſignification of building, namely, that what the drawing or ſetting out of a modell (that is the platforme of a worke to be done) is to builders the ſame as meaſuring to God in the language of the Prophets, it will come notwithſtanding to the ſame meaning. For what more will this court meaſured by the reed of God ſet forth, then the State of the Church figured thereby, to be the workmanſhip of God, built upon the foundation of the Apoſtles and Prophets, Chriſt being the corner ſtone; contrary to the court following, which God would not acknowledge for his frame, and therefore *Iohn* is forbidden to meaſure it. Whether thou ſhalt interpret it after this, or that manner, the matter as thou ſeeſt, will come to the ſame paſſe. But who ſo ſhall interpret it in a different ſenſe, either I am deceived, or he can bring forth no example of his interpretation out of the Scripture. But how fitly the ſituation of the Altar in this court, may repreſent the frequet ſacrifices of the Martyrs in that ſtate of the Church, that will be manifeſt, as well by the thing it ſelfe, as by the contemporary viſion of the *red Dragon* fighting with *Michael* concerning the child-birth of the woman, then when we come to the interpretation thereof. Chap. 12. 3. 4.

The meaning of the outer Court with the holy Citie trodden under foot by the Gentiles, and thereupon left unmeaſured and caſt out.

The outer Court trodden under foot by the Gentiles, and rejected by God from being meaſured, doth ſet forth the *holy Citie of God* or the Chriſtian Church, by and by from the end of the times of the *meaſured Court* (to which it next ſucceeded) *to be given* Verſ. 2.

Chap. 11. *to new Idolaters,* and (the affaires thereof, being eſtabliſhed now by the utter caſting downe of Gentile worſhip under the ſtate of the former Court) to be prophaned with the contagion of renewed Idolatrie, as it were *heatheniſme* brought to life againe: in one word, *Antichriſtian Apoſtacie* to reigne in the Church fortie two *moneths* of yeers. Which ſhall be fully and particularly handled in the hiſtory of the *Beaſt*, contemporiſing with this *Court*, and being a viſion of the like matter. But let us conſider the words of the Text, the interpretation whereof we have in hand.

Verſ. 1. *And there was given me,* ſaith he, *a reed like unto a rod, and the Angel ſtood, ſaying: Riſe and meaſure the Temple of God, and the Altar, and them that worſh'p therein.*

Verſ. 2. *But the Court which is without the Temple, caſt it out, and meaſure it not. For it is given to the Gentiles, and they ſhall tread under foot the holy Cittie forty two moneths.*

The meaning of which words that we may rightly conceive, we muſt know, that τὸ ΙΕΡΟΝ (by which name I comprehended the whole building of the Temple) was diſtinguiſhed by a double Court; one inner in which was placed Ναὸς, or the Temple it ſelfe (together with the Altar of burnt offering at the entry thereof) and was open onely to the high Prieſts and Levites: Another outer, which 2 *Chron.* 4. 9. is called the *great Court*; in *Ezech.* more then twelve times חצר החיצונה that is, Αὐλὴ ἡ ἔξωθεν or ἐξωτέρα, the Court without, or the outer Court. This belonged to the Iſraelites or to the people of *Iſrael*, and therefore not unproperly to be called the Court of *Iſrael*, although that part of this Court which belonged to the men was ſo ſpecially called by the Iewes. The former Court is ſet forth by the names of *Temple*, and θυσιαστήριον. *Ariſe*, ſaith he, *meaſure the Temple of God* (Ναὸν) *& Thyſiaſterium*: where θυσιαστήριον expreſſeth not onely the Altar of ſacrifice, which was placed there, but the place lying about alſo, that is, the whole place of the Altar and ſacrificing; as is to be gathered out of the words next in coherence Καὶ προσκυνοῦντας ἐν αὐτῷ, and thoſe that worſhip therein, that is, ἐν τῷ θυσιαστηρίῳ *in the ſacrificing place.* Alſo how θυσιαστήριον is taken in the 14. *Chap. verſ.* 18. and *Chap.* 16. 7. ſee *Beza.* Whence the old Greeke and Latine Lexicon doth interpret θυσιαστήριον, *Altarium*, the Altar place *Sacrarium*, the holy place; and changing

changing the order the Gloſſary of *Philoxenus* hath it thus, *Sacrarium* ἱερῶον, θυσιαστήριον, *the holy place of the Gods is Thyſiaſterium.* But this Θυσιαστήριον together with the Court-yard of the Temple, that is, τοῦ ναοῦ, I learne out of the deſcription of the Tabernacle to be comprehended rightly by the name of the Inner Court: where likewiſe all that incloſure which compaſſed המשכן *the Tabernacle*, and the *Altar of Sacrifice*, is reckoned by the name of one Court: as it appeareth, *Exod.* 40. 33. So much, of the firſt Court which *Iohn* was bidden to meaſure. But the later Court is ſet forth plaine enough by the name thereof: Αὐλὴ ἡ ἔξωθεν τοῦ Ναοῦ, that is by the defect of the former ſubſtantive, Αὐλὴ ἡ ἔξωθεν τῆς Αὐλῆς ἡ περιβόλου τοῦ Ναοῦ, The court which is without the encloſure of the Temple and Altar. In this ſince the Gentiles, being admitted without right or reaſon, were harboured, it is commanded at no hand to be meaſured, but to be caſt out and accounted for prophane. Chap. 11.

But thou wilt ſay that not the *outer court* is ſaid to be troden under foot by the Gentiles, but *the holy citie.* I anſwer, *that the outer court and the holy citie*, doe mutually expound themſelves, ſince the outer court is the place of aſſembly for divine exerciſes for the holy citie or for the people of Iſrael; yea, in the deſert, the Tabernacle having only one court (into which it was not lawfull for any but the Prieſts and Levites ordinarily to enter) there was no outer court, but the campe of Iſrael or the holy citie. Thereupon therefore the ſence is, as if he ſhould have ſaid, *The court which is without the Temple caſt out, and meaſure it not: for it is given to the Gentiles*, and *they ſhall tread* (that) *underfoot* 42. *moneths.* But for the relative (that) there is placed a ſubſtantive, and ſurely the ſame which declareth the thing deſigned by the antecedent; *the holy citie*, ſaith he, *they ſhall tread underfoot fortie two moneths.* For the *enallage* of the ſubſtantive for the relative is very uſuall, as well in this booke as elſewhere; to wit, when either the ſubſtantive which went before, is repeated inſtead of the relative, or the *Synonimie* thereof is put inſtead of the relative. An example of the later manner thou haſt here, and *Acts* 25. 21. And ſurely what elſe ſhall we ſay, is it *to be given to the Gentiles*, that is, leave to be given them to take it, then *to be trodden under foot?* and what at length ſhould the Gentiles tread under foot, except that which was given them?

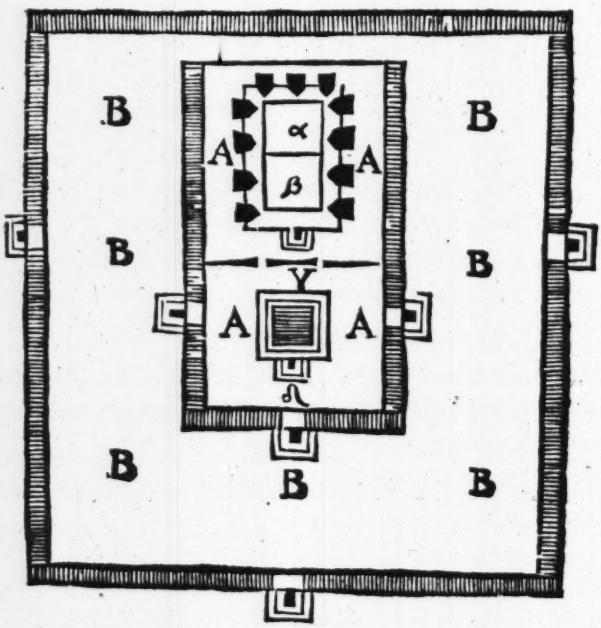
Chap. 11. that theſe words alſo, no leſſe then *of the Court, and of the holy Citie,* may ſeeme mutually to expound themſelves.

A plot ΤΟΥ ΙΕΡΟΥ
that is,
of the Temple and the Courts thereof.

The plot

AAAA
The Inner Court.
BBBB
BBB
The outer Court.

α β
ὁ ΝΑΟΣ
or the Temple.
α The Holy of Holies.
β The Holy place.
γ. δ. The offering Altar.
Α γ Α δ
Thyſiaſterium the Altar place.



To theſe two Courts (which and no more the Scripture mentioneth) a third was added in after ages, to wit, in the *Herodian* Temple by the building of another wall more compaſſing the Temple, which was called the court of Gentiles or of thoſe that were uncleane; but was not accounted for holy. Moreover there was written upon pillars there ſet, as well in Greeke as in Latine letters;

letters; Μὴ δεῖν ἀλλόφυλον ἐντὸς τῦ ἁγίυ παρεῖναι. *In Atrium ſanctum tranſire alienigenam non debere*, that a ſtranger ought not to enter into the holy Court. *Ioſephus de bello Iudaico, lib. 6. Græc* 18. Chap. 11.

The myſterie of the two Witneſſes propheſying in ſackcloath.

The Gentiles taking up their ſtanding in the Court of the people of God or the holy Citie, *two Witneſſes* or *Prophets* from God preach *mourning, and being cloathed in ſackcloath.* Theſe are the Interpreters and Defenders of the Divine Truth, which ſhould bewaile with continuall complaints, that filthy and lamentable pollution of the Church of Chriſt; and whom God ſhould ſtirre up continually, to be monitors to the Chriſtian world idolizing with the Gentiles; and guides to his Saints keeping the faith. To wit, according to the patterne of thoſe famous payres under the Old Teſtament; *Moſes* and *Aaron* in the wilderneſſe, *Elias* and *Eliſæus* under the Baaliticall apoſtaſie, *Zorobabel* and *Ieſua* under the Babylonian captivitie. To wit thoſe *witneſſes* of the Revelation are manifeſtly deſcribed by their number, condition, power, and acts; even as alſo the ſtate of the Church wherein they propheſied, anſwerable to that of Iſrael, is figured by the repreſentation of Babylon, the wilderneſſe and Gentiliſme or Baaliſme. What I have ſaid of the deſcription of the witneſſes, that behold with thine eyes Reader in the Table following.

Moſes and *Aaron.*		*Elias* and *Eliſæus.*		*Zorobabel* & *Ieſua.*	
Ἐξουσίαν ἔχουσιν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ. Verſ. 6.	Having power over waters to turn the into bloode, & to ſmite the earth with every plague. Verſ. 6.	Ἐξουσίαν ἔχοντες, κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ. Verſ. 6.	Having power to ſhut heaven that it raine not. Verſ. 6.	Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι, αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶσαι.	Theſe are the two olive trees and the two candleſticks which ſtand before the Lord of the earth. Verſ. 4.

Οὐ ἐὰν τις θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, &c. Verſ. 5. Whom if any will hurt, fire proceedeth out of their mouth, &c. Verſ. 5. Of Moſes and Aaron you may ſee Numb. 16. of Elia, 2 Kings Chap. 1.

Now

Chap. 11. Verſ. 3.

Now let us come to the text: *And I will give*, ſaith he, *unto my two witneſſes, that they ſhall propheſie a thouſand two hundred and threeſcore dayes, cloathed with ſackcloth.* Where this cometh firſt to be obſerved that the whole propheſie which followeth, from this verſe to the ſounding of the ſeventh trumpet, the nature of the matter ſo requiring, is exhibited not in a viſion, but was dictated to *Iohn* by an Angel, perſonating Chriſt, the obſervation whereof is of no ſmall conſequence for the better perceiving of the natnre of the allegory or type.

To my two witneſſes] he calleth them two in regard of the type, which, as I ſaid, is of paires; as if he ſhould have ſaid, I will give to my *Zorobabel* and *Ieſua*, to my *Eliah* and *Eliſæus*, to my *Moſes* and *Aaron*. To which is added that he calleth them witneſſes, now by the Law there ought to be two witneſſes to confirme every word. Add that they may be called two, in regard of the number of the Tables of God, which they uſed in their propheſie, of the Old and New Teſtament, as it were witneſſes of two Teſtaments.

That they ſhall propheſie cloathed with ſackcloth] to wit, mournfully bewayling the trampling under foot of the holy Citie by the bringing in of the Idolatry of the Gentiles, giving teſtimony to the truth of God, and exhorting to repentance.

1260 *dayes*] as many, to wit, as are contained in 42 moneths. Which that they are not naturall dayes, it appeareth as well out of thoſe three dayes and an halfe, parts of theſe dayes, a little after to be aſſigned to the death of the witneſſes; which that they cannot be taken for naturall dayes, thoſe things which are foretold to be then done doe prove: as alſo out of that that the Beaſt (the meaſure of whoſe time they alſo doe containe) contemporized with the company of the 144000 ſealed: and the company of the ſealed with the ſixe firſt trumpets: but the matters of the trumpets could not be run out, in ſo little time as in 1260 naturall dayes, or in the ſpace of three yeere and an half. But thou wilt aske, why is the prophanation of the Gentiles meaſured by moneths, and the propheſie of the witneſſes defending the pure worſhip of God by dayes? Forſooth, becauſe the worſhipping of idols, and every ſinne and errour is of the power of darkneſſe and night, wherein the Moon ruleth; contrariwiſe true Religion is compared to the light and to the day of which the Sunne is the ruler.

ruler. Therefore the ſending of *Paul* to convert the Gentiles from idols is ſaid, *Acts* 26. 18. *To turne them from darkneſſe to light, from the power of Satan to God.* The ſame meaning hath that. *What fellowſhip hath light with darkeneſſe?* Now then the Moneths are directed by the motion of the *Moone* which ruleth the *night*; *dayes* and *yeeres* by the motion of the *Sunne* which ruleth the *day*. For the ſame cauſe as afterwards we ſhall ſee, the blaſphemy of the Beaſt will be reckoned after the motion of the Moon, by moneths: but the abiding of the woman in the wildernesſe by yeers and dayes, after the motion of the Sunne. Chap. 11. 2 *Cor.* 6. 14.

Theſe are the two Olive trees, and the two candleſticks ſtanding before the God of the Earth. Verſ. 4.

That is, they are like *Zorobabel* and *Ieſua*, whom God in times paſt had anoynted, to reſtore againe the Iewiſh Church deſtroyed under the captivitie of Babylon, and by theſe witneſſes to take the charge of it in like manner under the ſervitude of the Gentiles. For the alluſion is *to thoſe two olive trees*, which *Zacharias* ſaw growing on either ſide of the golden candleſtick, and ſupplying the light thereof with oyle, *Zach.* 4. of which the Angel being demanded, what they meant, ſaith, *Theſe are the two anoynted ones ſtanding before the Lord of the whole Earth*; pointing at the two heads of the Church then under the ſervitude of the Gentiles, *Zorobabel the Captaine*, and *Ieſua the high Prieſt*, of whom he had propheſied a little before. Verſ. 14.

For the Candleſtick there of ſeven lights, did ſignifie the *Temple*, and in the type thereof the *Church* of that time: whoſe reſtoring and preſervation thoſe two *anoynted ones* ſhould procure, not by power, not by ſtrength or by any humane helps, but by the power of God alone, working after a certaine inviſible and wonderfull manner. Even as thoſe two olive trees ſtanding on each ſide the Candleſtick, did ſupply the lights thereof with oyle, in a certaine way extraordinary and not perceiveable.

But thou wilt ſay, wherefore is there not mention here in *Iohn* of one as in *Zacharie*, but of two Candleſticks, to which likewiſe, and not to the olive trees only, thoſe two Prophets ſeeme to be reſembled? I confeſſe I am here at a *non plus*, neither have I yet found out a reaſon of this difference apt and evident enough. In the meane while I thinke there lyeth hidden in the words an Hebraiſme, and it is as if he ſhould have ſaid, *Theſe are thoſe two olive*

Chap. 11. *trees*, at or beſides *the two Candleſticks, ſtanding before the Lord of the Earth*: ſo that the compariſon is made onely of the witneſſes with the olive trees, and the addition of the Candleſticks may be judged to belong but to the deſcription of the olive trees. For the copulative with the Hebrews is ſometime inſtead of the præpoſition עם that is, for with, beſides, at, as 1 *Sam.* 14. 18. *Becauſe then was the Arke of God and the children of Iſrael*, that is, *With the children of Iſrael*. See *Schindlers* Lexicon. But the difficultie concerning the two Candleſticks will remaine nevertheleſſe. Whether therefore it be to be ſaid that that one Candleſtick with *Zacharie* is here to be accounted for a double one, in regard to wit of the double order of the lights from either part of the ſhaft, and the two olive trees powring oyle into each of them ſeverally? There is alſo with *Zachary* mention *of ſeven* and *ſeven*, that is *of twice ſeven* pipes*, but whereto it tendeth is not manifeſt enough. Or whether ſhall we thinke that that paire appertaineth ſecretly to ſet out the condition of the Chriſtian Church? that is to ſay, either as it were conſiſting of two people, the Iews and the Gentiles? or which is happily neerer the truth, becauſe in the time wherein the witneſſes ſhould mourne it was to be divided, together with the Roman Empire, into the Eaſtern & Weſtern. Howſoever it be, it is certain that the Candleſticks ſet out, not the Prophets or Biſhops of the Church, but the Churches themſelves, which appeareth out of that that the Angel before, *Ch.* 1. 20. doth interpret the *ſeven Candleſticks*, to be ſo many Churches: the *ſeven Candleſticks*, ſaith he, *which thou didſt ſee, are ſeven Churches.*

* *Infuſoriorum.*

Verſ. 5. *When if any man will hurt, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he muſt ſo be killed.*

The *witneſſes* doe not revenge themſelves by ſtrength of hand, not with ſword or poyniards, if at any time they ſhall be hurt by their enemies; but the revenge proceedeth out of *their mouthes*, that is, they pierce their enemies with weapons of their mouth; to wit, while they denounce the anger of God hanging over the heads of thoſe that abuſe his Miniſters, or by their imprecations and groans obtaine revenge. For this fire, which is ſhewed to proceed *out of the mouth of the witneſſes*, is a word of *revenge*; according to that of the Lord to *Ieremiah*, *Chap.* 5. 14. *Behold, I make my words in thy mouth Fire, and this people wood,*

and

and it ſhall *devoure them.* For *Moſes* and *Aaron* and afterward *Elias*; they upon the confederates of the conſpiracy of *Korah*, and he upon the ſervants of King *Ahaziah* a worſhipper of *Baal* did bring down fire properly ſo called from heaven: but the *Fire* of our witneſſes, is to be interpreted myſtically, ſince that the holy Ghoſt telleth us anon, that our Egypt, and likewiſe the wilderneſſe, are taken * ſpiritually. Furthermore, that which the Prophets doe denounce in the name of God, the ſame it is ſaid they accompliſhed, as that which the Lord ſaith to the ſame *Ieremiah* doth ſhew, *Chap.* 1. 10. *I have ſet thee,* ſaith he, *over the nations and kingdoms, to root out and to pull down,* and to ſpoyle and to *overthrow, and to build and to plant*; let no man now marvell that *fire* or divine revenge is ſaid to *proceed out of the mouthes of the witneſſes*, who notwithſtanding have the ſole power of denouncing it or obtaining it from God. Chap. 11.

* Πνευματικῶς.

So the *witneſſes* doe revenge their own injury: it ſo loweth by what means alſo they revenge the contumely offered to the Temple of God.

They have power to ſhut heaven that it raine not (to wit a myſticall raine) *in the dayes of their propheſie.* Verſ. 6.

That is they are furniſhed with the power of the keyes, whereby they ſhut up heaven againſt theſe new Gentiles, the corrupters of Chriſtian worſhip, that the grace of the blood of Chriſt ſealed by Baptiſme, be not ſhed upon them for the remiſſion of their ſins, ſo long as they by their Idolatries and Superſtitions ſhall perſevere to be the cauſe of the mourning *propheſie of the witneſſes.* I will more plainly expreſſe it. They according to the word of God do debarre from the hope of eternall life, promiſed onely to the pure worſhippers of God, thoſe new Idolaters; untill, being mindfull of their covenant in Baptiſme, they ſhall returne to the worſhip of one God by one Mediatour Ieſus Chriſt, forſaking the worſhipping of Satan, and ſo ſhall put an end to the mourning *propheſie of the witneſſes.* Even as *Elias* alſo reſtored not raine to the Iſraelites, now almoſt killed with drought before that the prophets of *Baal* and his worſhip were deſtroyed.

But of this power of the *witneſſes*, we have an example afterwards, *Chap.* 14 9. *If any one,* ſay they, *ſhall worſhip the Beaſt, and his Image; and receive his marke in their forehead or on his hand; the ſame ſhall drinke of the wine of the wrath of God, of the pure wine* 10.

Chap. 11. 11. *tempered in the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels and in the preſence of the Lambe, and the ſmoake of their torment ſhall aſcend for ever and ever, &c.*

Verſ. 6. To conclude, *they have power over waters to turne them into blood, and to ſmite the earth with every plague, as often as they will.*

Such like power indeed *Moſes* and *Aaron* uſed, when they brought *Iſrael* out of the *Egyptian* bondage. Whence I gather, that the power of the *Witneſſes* figured by this type, pertaineth not to all the dayes of the mourning propheſie, but to the end of them, or the time of the *phyalls*; to wit, when by the conduct of the *Witneſſes* or *Prophets*, as it were of *Moſes* and *Aaron*, the Chriſtian people is to be brought out likewiſe from the tyranny and ſervice of the *Beaſt*, by plagues expreſſed after the manner of thoſe of *Egypt*. For truly the firſt plague of the *Phyals* doth ſtrike the earth with an Vlcer; by the ſecond and third, the waters are turned into blood; the reſt doe torment the worſhippers of the Beaſt or the Gentiles abiding in the court of the Temple, with other and yet more grievous plagues. The interpretation of all which we will reſerve to their proper place. Let it ſuffice here to have referred this laſt power to the powring out of the *Phyals*. It followeth.

Verſ. 7. *And when they ſhall be about to finiſh their teſtimony, the Beaſt which aſcendeth out of the bottomleſſe pit ſhall make warre againſt them, and ſhall overcome them and kill them.*

Of the function and power of the *Witneſſes* hitherto; it followeth now of their deſtinie, which they were to finde at the end of their Propheſie. The deſcription whereof is wholly compact out of the hiſtorie of the paſſion of our Lord. For the Lord Ieſus likewiſe when he had ended his preaching of about ſo many dayes as the propheſie of the Witneſſes amount to, is ſlaine by the Romane Governour the Legate of this beaſt between whom and the Witneſſes there is warre (but in the time of his ſixt head) the third day after there being likewiſe a great earthquake he roſe againe. And a little after, to wit, upon the fortieth day, being received in a cloud he aſcended into heaven. All which things God would have to be repreſented in this ſlaughter of his witneſſes by his owne death; that like as they have borne the likeneſſe of thoſe renowned paires (of which is ſpoken before) in

in the ſtate of their function: ſo they ſhould be made conformable in ſuffering and death, to their Lord Chriſt, that faithfull Witneſſe: which truely ought to be both comfortable and glorious to them in the midſt of their miſeries. Chap. 11.

But let us give light to the text. *When*, ſaith he, *they ſhall be about to finiſh their teſtimony* (for ſo ὅταν τελέσωσι is to be tranſlated, not of the Preterperfect tenſe, *when they have finiſhed*) *the Beaſt which aſcendeth out of the bottomleſſe pit ſhall make war with them, and ſhall overcome them, and kill them.* That is, when now, part of the *holy Citie* or inhabitants of the Chriſtian world, acknowledging the horribleneſſe of Gentiliſme, repenting of their Idolatries, and abominations and clenſing the Temple of God within themſelves; the witneſſes rejoycing ſhould begin to put off their ſackcloth, and to be freed from their daily mourning, notwithſtanding they ſhould not yet be wholly freed: that Romane *ſeven-headed Beaſt* of the laſt time (of which *Chap.* 13.) chafing that the preaching of thoſe mourners had ſo farre prevailed, ſhall make warre againſt them, overcome and kill them. The firſt of which concerning the mourning of the *Witneſſes* already begunne to determine, hath beene continually performed from the beginning of the reformed Church untill this preſent.

The other concerning warre and ſlaughter I conjecture is yet to come. But our *Brightman* thought it already fulfilled, to wit, in the *Smalcaldian* warre under the Emperour *Charles* the fifth. Others apply it to the late ruine of the Churches of Germany. And who would not much rather that ſo lamentable an accident to the Church were paſt, then to feare it to be yet to come? But the interpretation is not to be directed according to our wiſh. Yea rather the errour will be with greater danger on that part then on the contrary. For the expectation of a future calamity conduceth more to piety, then an over-credulous ſecuritie thereof, as if it were already paſt. There are two things which perſwade me that this laſt deſtruction is yet to be feared. The firſt that thoſe lamentable times of the Gentiles trampling under foot the holy Citie, or Chriſtian Religion, or the times of the forty two moneths, cannot be ſaid to have fulfilled their period ſo long as the Beaſt ſhall reigne: and therefore neither the *Dayes of the Witneſſes* mourning in ſackcloth, being of the ſame time and of the ſame age with them. Another becauſe this deſtruction of the

Chap. 11. *Witneſſes* is to be the next antecedent (as we ſhall heare afterwards) to the deſtruction and ruine of the great Citie, that is, *Rome:* which the * courſe of the Phyals ſuffereth not to be ſo neer come; conſidering that we have not paſſed the fourth of them as yet (although we hope it is in agitation in the preſent Germane warres) as there it ſhall be taught. But that the ruine of the Citie belongeth to the fifth we ſhall ſhew anon. Whoſe forerunner therefore that this deſtruction ſhall be which we have in hand, it is very probable; eſpecially, ſince it is uſuall with Chriſt our Captaine, to ſubdue his enemies and to reward his with victory, by the method of the Croſſe. Neither yet becauſe this deſtruction is the laſt, and even yet to come, can any thing be certainly determined, concerning the grievouſneſſe thereof above all wch have gone before; for happily not ſo much in reſpect of the grievouſneſſe (certainly not of the long continuance) as that it ſhould be for a ſigne of the mourning of the Witneſſes then forthwith to be ended, and of the ruine of the Citie of *Rome* being at hand; therefore it alone of all the deſtructions wherewith the Beaſt ſhould afflict the Saints, deſerved a ſingular remembrance and deſcription: even as indeed the environing of the inhabitants of *Ieruſalem* by the Armie of *Ceſtius Gallus*, a little before the fatall ſiege by *Titus*, was foretold for a ſigne of the ſacking thereof then to approach and to be at the doores. For even as our Saviour told his Apoſtles enquiring the ſignes of the time of the ſacking thereof: *When ye ſee Ieruſalem beſieged by an Army; then know that the deſolation thereof draweth neere:* the like may be thought here to be meant of the ſacking of *Babylon*; when ye ſhall ſee that three yeeres and an halfe ſlaughter of the Witneſſes, know ye that the deſolation of the great Citie draweth neere.

* *Series.*

Luk. 21.20.

But the ſlaughter wherewith the Witneſſes are foretold to be overcome by the *Beaſt*, I thinke is to be underſtood in the moſt generall ſignification, wherein he comprehendeth death alſo metaphorically or analogically ſo called. For he is ſaid to *Dye* in that ſenſe, who being ſettled in any ſtate whatſoever, whether Politique or Eccleſiaſticall or any other, ceaſeth to be what he was. Whereupon alſo he killeth who puniſheth any one with ſuch a death. For ſo in the Sacred ſtile *to live*, is all one as, *to be, to die*, not *to be*. In which underſtanding we are ſaid to die to Satan and

to

to ſinne, when for the time to come we ceaſe to be their ſlaves; Chap. 11.
and to live unto Chriſt, when we beginne to be his. And the reaſon of oppoſition doth altogether ſeeme to require, that in what manner the reſurrection of the *Witneſſes* to life after the ſlaughter accompliſhed ſhould be, ſuch ſhould be the ſlaughter it ſelfe: but that appeareth to be analogicall, becauſe no reſurrection properly ſo called can be before the coming of Chriſt under the ſeventh Trumpet. But this cometh to paſſe while the ſixth is in being.

The killing therefore of the *Witneſſes* if we expound it according to ſuch a rule of underſtanding, it will ſeeme to be a moleſtation and dejection of them from the office and place which they a little while had gotten in the reformed Church, by the efficacie of their preaching; whether it be joyned with corporall death, or otherwiſe: ſo that thenceforth they live not the propheticall life ſuch as then they had lived nor exerciſe the functions thereof any more. Whereby it muſt needs likewiſe come to paſſe that the pillars thereof being taken away, and the falſe Prophets of the Beaſt being againe brought in inſtead of the Prophets of Chriſt, the whole politie of the reformed Church, as far as this ſhall happen, ſhall goe to the ground: which whether it ſhall happen ſooner or later, onely he knoweth, in whoſe hands are *times and opportunities.*

In the meane time leſt happily any one may be deceived, this is diligently to be obſerved: that this laſt warre of the *Beaſt*, is not of the ſame kinde with that which he had waged continually hitherunto againſt the company of the Saints (of which indeed in the hiſtory of the *Beaſt* it is ſaid, *Chap.* 13.7. *That it was given unto him to make warre with the Saints and to overcome them;*) but altogether different. For wherefore ſhould that be declared as peculiar to the laſt times of the Beaſt, which had beene uſuall with him, if not from his infancie, yet at leaſt from his * perfection? therefore it is one kinde of warre, which the Beaſt waged univerſally againſt the Saints; another which in his laſt he ſhall wage with the Prophets, who had begunne now to put off their ſackcloth, and to end their propheticall mourning; that is, with the Biſhops of the Church in the reformed part thereof: which is more manifeſt out of the divers event of either warre; there ſurely with ſucceſſe, here very lamentable. For there the *Beaſt* obtained *power over every Tribe, Tongue and Nation, &c.*

* ἀκμὴν.

But

Chap. 11. But here he procureth to himſelfe a ſudden and fatall ruine, as is to be ſeene in the Text.

Verſ. 8. *And their dead bodies* (ſhall lie) *in* πλατείᾳ, *the ſtreet of the great Citie*, which ſpiritually is *called Sodome and Egypt, where alſo their Lord was crucified.*

That *Citie* ſurnamed *great* is *Rome*, ſo called, not ſo much for the quantitie to looke upon, as becauſe ſhe had beene the Queene of other Cities; according to that of the Angel, *Chap.* 17. 18. *The woman which thou ſaweſt, is that great Citie which reigneth over the Kings of the Earth.* As in like manner by the name of the *great King* (as God is called, *Pſal.* 48. 2. and *Matth.* 5. 35. and which title did peculiarly comply in times paſt with the Kings of the *Aſſyrians* and *Perſians*) is meant the King of Kings, who hath authoritie over other Kings. Whereupon throughout the whole *Revelation* whatſoever other name *Rome* is called by, either *Babylon*, or *Harlot*, it is alwaies intituled the *Great*; as that Great Babylon, that *great Whore*. Adde hereunto, that through the whole *Revelation*, that title is given to no Citie be-

Chap. 21. 10. ſides it, except at length, after the ſacking of it, *to that new Ieruſalem, deſcending from heaven, in the light whereof* afterward *the Gentiles ſhould walke.* Which he that ſhould thinke to be here meant, he certainly ſhould have need of ſome * *Hellebore.* For neither was *Ieruſalem* in the age of *Iohn*, nor is any other *Ieruſalem*, ever to be the *Great Citie*, or head and Queene of other Cities of the world excepting it.

* Neeſing powder.

It is added *which is ſpiritually called Sodome and Egypt: Egypt* for the tyrannie over the people of God, like the *Egyptians* tyranny: *Sodome*, for whoredome, to wit, ſpirituall. Now here (which let the Reader diligently marke) is the *Key* of the Allegorie (of which ſort more in this Booke doe occurre). Whereby indeed the holy Ghoſt at once would intimate, that whatſoever in theſe viſions is exhibited any where of the plagues of *Egypt*, or deſtruction of *Sodome*, all that is πνευματικῶς, that is, myſtically to be interpreted; ſince that *Rome*, or the ſtate of the Romane Empire, the ſubject of all thoſe plagues, is myſticall *Sodome* and *Egypt*. Now there fall out paſſages concerning the *Egyptian* plagues, in the deſcription of the Trumpets and Phyals, as alſo in this very hiſtory of the *Witneſſes*; concerning the deſtruction of *Sodome*, in the judgement of the *Beaſt*, *Chap.* 19. 20. and 20. 10.

the

the meaning of all which is to be opened by this *Key*. Hence alſo it may be demonſtrated, that the ſubject of the Trumpets is the Romane dominion. Becauſe ſome of theirs are Egyptian plagues, and upon what ſhould Egyptian plagues be inflicted but upon *Egypt?* and this is *Rome* by the authoritie of the holy Ghoſt. Chap. 11.

So concerning the great Citie the matter is plaine. But what that * πλατεῖα of the City may be, whereof here is mention, is not ſo eaſie to be knowne. Surely for a *ſtreet* or for that which in Latine we call *platea*, or a *market place*, or any other place within the Citie it ſeemeth it cannot be taken; and that for the reaſons following. * Street.

1. For, firſt the Lord Chriſt who is ſaid to be crucified in this πλατεῖα, was crucified neither in any ſtreet or market place, or court of the Citie of *Rome* nor of *Ieruſalem*; but without the gate of the one, (*Heb.* 13.12.) and onely within the Province of the other, by *Pilate* the Governour. Therefore * πλατεῖα τῆς πόλεως τῆς μεγάλης, is not any ſtreet, or broader way within the wals of either Citie, but a place without the Citie. * The ſtreet of that great Citie.

2. It is very like that πλατεῖαν put in the ſingular number doth note out ſome thing of that ſort or kinde, whereof there is but one in a Citie, not more. But there are more ſtreets then one in every Citie, at leſt in a famous Citie.

3. It is to be thought that the bodies of the Witneſſes lye there, where they be overcome in battell. But it is not the cuſtome for Armies to encounter within the wals of a City; but if not in the enemies land, at leaſt in the Region and Provinces ſubject to the Citie.

4. Whoſe ſlaine *karcaſes* might be openly beheld *for three dayes and an halfe by people, kindreds, tongues, and Nations*, and care taken that they ſhould not be buried; theſe lay not in any ſtreete or broad way of a great Citie, but either ſeeme to have beene diſperſed, or carried about through the Provinces: to wch therfore the ſignification of τῆς πλατείας ought to be applyed. And if any ſhall ſay, that the Army of the *Beaſt* whereby the *Witneſſes* are diſcomfited and ſlaine is compact out of ſeverall people and tongues, and therefore they could eaſily behold the dead bodies of thoſe whom they had ſlaine: we muſt have recourſe to the former Argument; that ſuch Armies uſe not to meet within the wals of a Citie. For at any hand the thing is to be ſo ex-

Chap. 11. pounded, especially where no reason of an allegory can be pretended, that no absurditie bee committed against the litterall sense.

What else therefore shall we say here, but that by the name of πλατεῖα, is signified the whole Region and Territory subject to the dominion of the City; and that that signification was drawne even from the *Hebrew* חוץ, to which it often answereth in the Septuagint Translation? to wit, after the manner and use of the Septuagint who in translating of an Hebrew word * of many significations, are wont to use a *Greek* word which properly answereth it but in one sense, to expresse the force of it in another sense, as by many examples may be proved if here it had beene pertinent. And now חוץ with the *Hebrewes* signifieth, whatsoever is altogether without the house, whether without buildings, as streets and wayes in Cities, or without the Citie, as χώρα, a Region or ground lying about it. Surely *Iob* 5. 10. where in the *Hebrew* it is על פני חוצות *upon the fields*, the *Chalde* rendereth it: *Who giveth raine upon the face of the earth, and sendeth waters upon the face of the province or region of the people:* or from the notion of breadth, as though it were the same as πλάτος τῆς γῆς, *Esay* 8. 8. *And the stretching out of his wings* (that is of the *Assyrian*) *shall fill the breadth of thy Land, O Immanuel.* And *Revel.* 20, 9. concerning *Gog* and *Magog*, ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλωσαν — τὴν πόλιν τὴν ἠγαπημένην. *They went up on the breadth of the earth, and compassed — the beloved Citie.* For hither it tendeth, that רחב which is the other word which the Seventie translate πλατεῖαν, and רחב which signifieth *breadth* or πλάτος, have all one and the same letters, and both of them by the *Chaldeans* are expressed by the same word פתאה Or, to conclude, by the notion of breadth, which is proper to the word πλατεῖα, the holy Ghost would intimate the largenesse of the dominion of that great City, wherein it hath, and at this day doth exceed all other Cities: as if ἐπὶ τῆς πλατείας had been put for ἐπὶ χώρας τῆς πλατείας, &c. Surely the word πλατεῖα is an adjective put Substantively, and thereupon somewhat ought to be understood; and truely one thing and another may be, to explaine the signification thereof: neither know I whether that signification of a *street* may at all be found among the ancient *Greeke* Writers.

* πολυσήμως.

* Vpon the large region.

And

And now, to whom this interpretation ſhall approve it ſelfe, Chap. 11.
to him it cannot be obſcure any more; either why Chriſt is ſaid to be crucified in πλατεία of the Citie of *Rome*, or where the dead bodies of the ſlaine Witneſſes are to be caſt forth; to wit, not in the Citie of *Rome*, but within the Romane dominion. Truely I know very many of ours that may come to the ſame end, doe underſtand here by the name of the Citie the whole dominion of the Citie. But then I pray you what ſhall πλατεῖα be? for (according to this interpretation) it can be neither of thoſe two things of which it muſt of neceſſitie be the one, to wit, either the Romane dominion, or elſe ſome province thereof. Not the dominion, as which is expreſſed already in the name of the City it ſelfe; not any province, becauſe a great City may have many ſuch, but πλατεῖα meaneth ſomething that is one and ſingular being put in the ſingular number. But it ſhall ſuffice to have noted theſe things of πλατεία τῆς πόλεως τῆς μεγάλης, *the ſtreet of the great Citie*. Let us now proceed to the reſt.

*And (*the men*) of the kindreds and people, and nations, ſhall ſee their dead bodies three dayes and an halfe, and ſhall not ſuffer their dead bodies to be put in graves.* Or, and *there ſhall be of kindreds and people, and nations which ſhall ſee their dead bodies, &c.*

Whether this be to be taken for a part of crueltie, or benefit, it is doubtfull; nor is it to be determined but by the fulfilling of the propheſie. For it may be taken either as proceeding from enemies, adding this diſgrace to the great ſlaughter which they had made, the deniall of buriall to the dead bodies of the ſlaine: or as from friends and favourers of the Witneſſes, to wit, by this means providing for them as it were by and by to riſe againe. For howſoever it was otherwiſe a part of a great crueltie, not to bury the dead, and to be caſt out unburied was eſteemed, eſpecially among the *Ienes* for an exceeding ignominy: yet thoſe which were ſo ſlaine that they were not plainly in deſpaire, but that they might be reſtored to life againe, it is to be accounted a benefit to hinder them a little while from cloſe buriall. If we muſt hold the firſt to be determined; by this Type ſeemeth to be intimated ſome note of Infamie or Ignominy wherewith all the followers of the Beaſt not contented to have ſlaine the Witneſſes, will moreover puniſh them. If the latter; ſome *reſcue* from the reformed people, for feare of whom, as being in multitude the

Chap. 11. greateſt part by farre, and therefore the wound being yet freſh and things not as yet ſettled, not to be provoked to deſperation without danger; or at leaſt by ſecret meanes and favour, it ſhould come to paſſe, that the Witneſſes ſhould not be ſo dealt with, that there were no hope of reviving. *Achmetes* out of the learning of the Indians *Apotel.* 130 *If any in his ſleepe ſhall ſeeme to himſelfe to be buried, that buriall tendeth to the full certaintie of his ruine: If he ſhall ſeeme to ſee ſome defect of things pertaining to his buriall, that defect is referred to hope.* If thou now enquire whether any thing in the Text appeare, which inclineth more to this interpretation then the other? I truly ſhould draw this for an Argument of this matter, that ſince here he declareth the ſubject in manner and words different from that when he ſpeaketh of enemies in the verſe following; he would not have the ſame to be underſtood here as there, but divers; there certainly enemies, but here friends of the Witneſſes. For of the enemies in the verſe following rejoycing and ſending gifts one to another, he ſaith, οἱ καθοικοῦντες ἐπὶ τῆς γῆς. *And they that dwell upon the earth.* But of thoſe that will not ſuffer the dead bodies of the Witneſſes to be put into graves, Ἐκ τῶν λαῶν, καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν, *of the people, and kindreds, and tongues, and nations,* partitively, as if he would note ſome certaine ones of a divers diſpoſition from the reſt. Let the Reader judge.

Three dayes and an halfe.

That is, as it ſeemeth *three yeere und an halfe.* For thoſe things that are foretold to be done then, do argue, that they cannot be underſtood of dayes in proper ſence. For can any man beleeve, that the ſmall ſpace of *three dayes and an halfe* is ſufficient, either for ſpreading the fame of the death of the Witneſſes, or for the ſending of meſſengers with gifts to and fro among the Nations? Nay, it were not indeed ſufficient for the providing of them. Adde hereunto that the halfe of a day properly ſo taken, or twelve houres, were altogether unfit for determining of ſuch acts. For ſuch matters are not wont to be obſerved by houres, but by moneths, at leaſt by whole dayes. In the meane time it is to be obſerved that the time here is computed, not of the killing of the *Witneſſes,* but wherein they lay dead and without life, now after they were ſlaine. But how long the warre it ſelfe ſhall laſt, and how long time ſhall be given for the killing of the *Prophets,* nothing

thing but the fulfilling of the propheſie will teach. Chap. 11.

And they that dwell upon the earth ſhall reioyce over them, and ſhall be glad, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the earth. Verſ. 10.

Concerning the manner of ſending gifts in a publique joy or in great gladneſſe; See *Eſther* 9. 19. 22.

But after three dayes and an halfe, the ſpirit of life from God entered into them, and they ſtood upon their feet, and great feare fell upon them, which ſaw them. Verſ. 11.

Such as the death of the *Witneſſes* was, ſuch ſhall be their raiſing up or reſurrection from the dead; to wit, a reſtitution to their former eſtate; and that not ſo much by any humane power or ayde, as the finger of God, who is wonderfull in his works. For (theſe words) *the ſpirit of life from God entered into them*, intimateth this. *Achmetes apoteleſm.* 6. and 7. out of the learning of the Egyptians and Perſians. *If any ſhall ſeeme to ſee in a dreame the raiſing of the dead, that matter ſignifyeth the delivery of thoſe that be bound and an end of warres.* Apot. 7. *a freedome from calamities.* You may ſee, *Ezek. chap.* 37.

And they heard a great voyce from heaven ſaying unto them, Come up hither, and they aſcended up to heaven by a cloud (or in a cloud,) *and their enemies beheld them.* Verſ. 12.

The *witneſſes* ſhall not only be reſtored to their place and former ſtation, but ſhall be even advanced into ſome more excellent degree of honour and power. For to *be carried in a cloud,* and to *aſcend into heaven,* doth ſignifie that. See *Dan.* 7. 13. *Eſay* 14. 13. and 19. Whereupon in the declarations of dreames, which *Apomaſar* or *Achmetes* that Arabian whom I have ſo often cited, hath gathered out of the ancient monuments of the Egyptians and Perſians it is read, *if a King ſhall ſeeme to himſelfe to have ſitten in the clouds, and to be carried whither ſoever he would, the Barbarian enemies ſhall become his ſervants, over whom he ſhall raigne with authoritie.* Alſo, *if a King ſhall ſeeme to himſelfe as it were to have flowen to heaven where the ſtarres ſhould be, he ſhall obtaine eminency and fame above other Kings.* Likewiſe, *if a King being aſcended up ſhall ſeeme to himſelfe, to be ſet in heaven, he ſhall reduce a countrey greater then that which he poſſeſſeth under his power,* Apotel. 162. and 164. Theſe things I bring in to this purpoſe, that I may

Chap. 11. ſhew that this parable was uſed in that meaning which I ſay by the Prophets of God according to the cuſtome of the Eaſt. The miniſtery therefore of the witneſſes ſhall not be deſpicable as before, neither ſhall they be reckoned among the abject and contemptible ſort of men. So that that which our Saviour ſaid of himſelfe, *Luk.* 24. 26. *Did it not behoove (Chriſt to ſuffer theſe things and (afterward) to enter into his glory?* ſhall be effectually verified alſo in his Prophets. And who knoweth whether or no the reformed Church ſhall be worthily puniſhed for the reproach offered Chriſt in this behalfe, by the taking away of the witneſſes for a time; becauſe they reverenced them not according to the dignitie of their embaſſage, while they enjoyed them. It is too well knowne what offence the reformed Churches commit in this behalfe: and that while the Prophets of Chriſt mightily beſtirred themſelves in reforming of the Church of God, others in the meane while diſgraced that moſt ſacred worke, by pillaging and interverting the maintenance thereof; not leaving in ſome places ſo much as food (to the great diſgrace of true Religion) whereby the Miniſters thereof might be honeſtly ſuſtained and according to the dignitie of their calling; much leſſe that any thing ſhould abound which they might ſet aſide for the enlarging of the reformation, the neceſſities of the holy warre, the reliefe of afflicted brethren, and other pious uſes. Was not that prævarication of this kinde, for which the Iewiſh Temple was given to *Antiochus Epiphanes* to be prophaned, and the Religion of the true God likewiſe to be troden down for the ſpace of three yeers? *An Houſt* (ſaith *Daniel*) *ſhall be given to him againſt the daily ſacrifice by reaſon of tranſgreſſion*, and it ſhall caſt down the truth to the ground, *and ſhall doe it and proſper. Chap.* 8. 12. See alſo the hiſtory in the ſecond book of the *Macchabees* from the beginning of the third *Chapter* to the Saint and Iudge. But I will touch upon this ſore no more. This only I will adde. Happily this encreaſe of honour and power ſhall happen to the witneſſes after their reſurrection by the command of the Supreme Magiſtrate (which ſeemeth to be that voyce from heaven) as in recompence of that infamy and ignominy, wherewith the followers of the Beaſt did puniſh them being dead; if ſo be that were ſignified by that prohibition of buriall.

And

And the ſame houre there was a great earth-quake and the tenth part of the citie to (wit that great one) *fell, and there were ſlaine in the earth-quake ſeven thouſand names of men.* Chap. 11. Verſ. 13.

At what time the Witneſſes or Prophets returned to life and aſcended into heaven, *there was a great earth-quake*, that is, a great commotion of the Nations, and alteration of Politique affaires; whereby indeed a way is opened for the Witneſſes, and power given them of reviving, with ſo great increaſe of dignitie and authoritie. In that ſtirre of Nations ΔΕΚΑΤΟΝ *the tenth part of the citie is overthrowne, and there are killed ſeven thouſand names of men.* Of which words, that as farre as may be poſſible in a future thing, we may attaine the neereſt meaning to the truth, two things are by us to be premiſed and proved. Firſt, ſince there is no fall of the decaying Beaſt but is contained in ſome of the phyalls, therefore the ſame deſtruction of the Beaſt is here deſcribed which belongeth to the powring out of the fift phyall. For proofe, there is the ſame ſubject of the plague in both; there, *the ſeate or throne of the Beaſt*, here that *Great Citie*. For that that *Great Citie*, to wit *Rome*, is the ſeat of the Beaſt, is ſo evident, that there needeth no proofe. Further it is confirmed; becauſe the deſtruction which is here deſcribed, doth ſo neerely goe before the utter aboliſhing of the Beaſt at the ſeventh trumpet, that nothing is ſhewed to have come betweene but the departure of the ſecond *woe*. And now the utter aboliſhing of the Beaſt is the worke of the laſt phyall; the departure of the ſecond *woe* or of that plague from Euphrates, is of the ſixt phyall. Therefore the deſtruction of the great Citie which next preventeth that departure, falleth into the fift phyall. The other thing by us to be premiſed, is, that the fall of the great Citie, is the very ſame deſtruction of Babylon which is ſung, *Chap.* 18. It is proved, becauſe it is certaine out of the ſame Chapter, that that deſtruction of Babylon or of the Citie of Rome, was to goe before the full deſtruction of the Beaſt, and the Emperiall Raigne of Chriſt to be begun with, the ſeventh trumpet. But now the deſtruction of the ſame Citie which is here declared, doth ſo neerely goe before that ſame kingdome, that the ſpirit, preſently paſſeth to that kingdome, and the deſcription of the ſeventh trumpet, without mentioning any other deſtruction beſides. It muſt needs therefore be that the ſame deſtruction of that Citie is deſcribed in both. For who can be perſwa- Verſ. 2.

ded

Chap. 11. ded to thinke that the holy Ghoſt ſhould altogether let ſlip that great deſtruction, interpoſing the mention of ſome leſſe deſtruction, and with it no way to be compared.

Theſe things being thus, it followeth, that the interpretation of this place is to be directed by the rule thereof, and as it were to be tryed by the ſame touchſtone; and ſo ſuch a meaning of theſe words to be ſought, as may agree with the deſcription of that deſtruction of Babylon. Which how it may be done let us now ſee. *Philippus Nicolas* a Divine of the *Auguſtine* Confeſſion, a learned and acute man, thinketh that by ΔΕΚΑΤΟΝ της πόλεως is underſtood the *Decharchie of the Citie*, or the ten kingdoms ſubject to the dominion thereof, which forſooth in this ſtirre of the Nations, ſhould fall away from Rome, to the Empire whereof they had been ſubject ſo many yeers, not obeying the command thereof any more. To wit, the very ſame which is in another place
Rev. 17. 16. ſaid, *The ten Kings which had delivered over their power to the Beaſt, then when the word of God ſhall be fulfilled, ſhall hate the Whore, ſhall make her deſolate and naked, ſhall eate her fleſh and burne her with fire.* But ſuch underſtanding of the word ΔΕΚΑΤΟΝ howſoever it firſt offered it ſelfe even to me, thinking of the meaning of this place, and by reaſon of the concinnitie of the matter it ſelfe did like me very much: yet afterwards conſidering it better, it ſeemed ſomewhat harſh and unuſuall; that I feare it will not eaſily be approved, by thoſe who deſire a plaine and genuine interpretation.

I ſeeke therefore another interpretation. And firſt it cometh into my minde, that ΔΕΚΑΤΟΝ, is happily a name of *tribute*; either of that which the Pope receiveth out of the whole kingdome of the Beaſt, or of that which the *Citie* it ſelfe receiveth out of her large poſſeſſions by right of Lordſhip. That *tenth of the Citie* ſhall fall in that great commotion of affaires, that is, ſhall *ceaſe*; and thereby is intimated, that the principalitie of the Citie ſhall be utterly extinguiſhed; to wit, deprived of the ground allotted for her patrimonie (and the Pope thence driven by force) looſing the prerogative and dominion, which ſhe was wont to have over Cities and People farre and wide; when, that Prerogative and Dominion which ſhe had gotten, ſhall continue no longer; to wit, the Metropolis of the Kingdome of the Beaſt, or Seat of the falſe Prophet. For it is knowne, that *tribute* is the Symbole

Symbole of Dominion, and by that name the moſt Provinces, under the Empire of ancient *Rome* payed yeerely the tenth part of all their fruits. Which that it was uſuall alſo in the Eaſtern kingdoms, may be proved as well out of 1. *Maccab.* 10. 31. and 11. 35. as alſo out of that briefe of all the power of a King, 1 *Sam.* 8. (but take heed thou take not that which is ſaid there of tythes to be meant of ſacred tythes, they were the Kings, and uſed to be payed to Kings as to Gods Vicegerents:) which alſo *Ariſtotle* confirmeth in the ſecond Book of his *Oeconomicks*. Therefore it ought not to ſeeme ſtrange if any man ſhould here affirme, that by the name of *tenth* a kinde ſo commonly uſed, there may be meant any kinde of tribute in generall belonging to the Citie. But there is no need to come to that, ſith in *Italy* that manner of tribute hath not yet worne out of uſe, and furthermore the Pope of *Rome*, in his Eccleſiaſticall Empire now long ſince hath imitated the ſame: by exacting yeerely the tenth part of all Eccleſiaſticall Benefices. But one thing hindreth this interpretation, namely, that then it ſhould rather have been ſaid Δεκάτη then Δέκατον. Furthermore, the word ἔπεσε, *fell*, (whereby it muſt needs be that ſome effect agreeable to an earthquake is ſignified) is not plyant enough to ſuch interpretation. Yea, if it could ſtand, yet it ſhould ſeeme to expreſſe the ruine of *Babylon* (wherewith we preſuppoſe it to be the ſame) too obſcurely and weakely and not anſwerably to ſo great a ruine. Chap. 11.

At length therefore, untill ſome one ſhall enforme ſomething more certainly and more agreeable to the Text; I fall to this, that I conceive by ΔΕΚΑΤΟΝ τῆς πόλεως *the tenth part of the Citie*, is underſtood truly a part of the Citie, but not any part of the Citie as it is at this day, but the whole; I ſay the whole *Pontificiall Rome*, which is the *tenth part* of that ancient *Rome*. Which that it is ſo, and that it is not at this day more then a tenth part of that old *Rome* ſuch as it was in *Iohns* age, may be perceived by the demonſtration following.

For truly *Lipſius* affirmeth, * that old *Rome* ſuch as it was in *Iohns* age, as touching the forme, was in a manner round, but not exactly; that the Semidiameter thereof, from the * golden pillar ſtanding in the head of the Market place of *Rome* to the utmoſt of the buildings was reckoned for ſeven miles to conclude that the compaſſe of it was fortie two miles. Since therefore it was

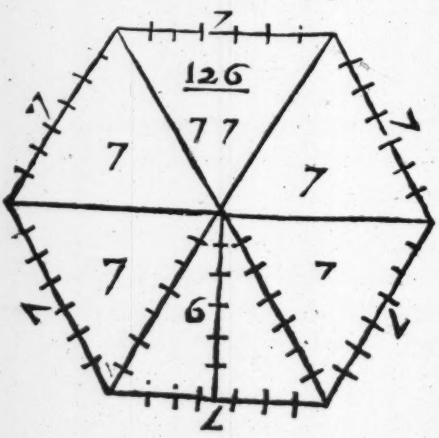
* Or maintaineth.

* *A milliario aureo.*

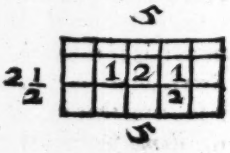
Chap. 11. not exactly round, for the measuring of the plot thereof let us leſſen the Semidiameter one mile (to wit, ſo much as in a ſixe angled figure ſhould be leſſoned in the ſide for the Perpendicular line) there will be ſixe which multiplied with 21. the halfe of the circumference, it will give the plot of the Citie to be 126.

But now the preſent or Pontificiall *Rome* hath not in compaſſe but thirteen or fifteen miles, *as they know* ſaith *Lypſius*, *who have meaſured it*; the forme as may be ſeene by the plot thereof next to a foure-ſquare, ſomewhat long as it were in a double proportion. For the meaſuring of which therefore, let there be placed a draught of paralell lines right angled, whoſe perimeter may be fifteen, the longitude double to the latitude, ſuch doubtleſſe as will be out of the ſides $2\frac{1}{2}$ and 5, which being multiplyed between themſelves, a plot $12\frac{1}{2}$ will be the product. Now the number 126 doth comprehend the number $12\frac{1}{2}$ ten times. Therefore the later plot is of the former, and conſequently *Rome* at this day of that ancient *Rome*, the tenth part, which was to be demonſtrated. Who ſo is not ſo well accuſtomed to this manner of demonſtration let him uſe the judgement of his eyes in the following plots.

Ancient Rome in compaſſe 42 miles



Rome at this day in compaſſe 15 miles



ΔΕΚΑΤΟΝ
τῆς πόλεως
The tenth part of the Citie.

We cannot certainly here examine all things exactly; but it is wonderfull that that which we are able is ſo agreeable. I define the

the circuit of the Citie at this day by the walles wherewith Chap. 11.
now it is compaſſed: for without, contrary to that of old, it is not at this day inhabited, but the whole, how great ſoever it is, is encloſed with wals, and wals wch the Popes *Hadrianus* the firſt and *Leo* the fourth as it were by fatall inſtinct made the utmoſt bound thereof, being now become the Seat as it were of the Pontificiall kingdom, for ſo *Blondus* delivereth, that the wals which are now extant were built by *Hadrian* 1, by gathering 100000 crounes out of *Thuſcia*. Thoſe afterward, as it is known out of others, *Leo* 4 either repaired or finiſhed about the yeere of our Lord 850 and by adding that part which is beyond the river or builded by *Leo*, made up the Citie in that forme and circuit wherein it is now ſeene. And although it hath much of the ſpace encloſed within the wals voide and not inhabited, yet ſince wals are to be reckoned amongſt the chiefe works of the Citie, the Citie it ſelf cannot be thought leſſer then the wals: larger indeed it might be, if it were (as in times paſt that old one was) extended every way without the wals with continued buildings.

That I may now at length make an end, the ſumme commeth to this; the holy Ghoſt would ſay or intimate this, that ſo much of the *great Citie*, as had remained to this earthquake, was at that time ruined, to wit, *δέκατον τῆς πόλεως the tenth part of the Citie*, neither was there any more to be ſtanding at that time. Nine parts many ages before were to fall, and truly we ſee they are fallen; partly by deſtructions and ruines, which the *Barbarians* ſo many times brought upon it, partly decaying with overmuch oldneſſe, partly alſo (as at the fourth trumpet we have ſhewed) thrown down with thunderbolts: the *Tenth* was reſerved by deſtine for the Pope of *Rome*, which was to be ordained head of the new Empire, and mother of the Chriſtian harlots. This by that earthquake which ſhall be joyned with the riſing of the witneſſes ſhall be utterly demoliſhed.

Yet notwithſtanding happily it was not neceſſary that we ſhould interpret the ſpeech of the holy Ghoſt concerning the tenth part of the Citie ſo ſtrictly as we have done, according to Geometricall rules: it would have been ſufficient, if, as in times paſt when handling the deſtruction of the Iewiſh people he ſaid by *Eſay*, *the tenth thereof ſhall be reſerved, and ſhall returne into* *Eſay* 6. 13.

Chap. 11. *their land:* ſo here we may underſtand, not ſo exactly *the tenth*, as ſome leaſt part, as it were the *tenth*, of that ancient largeneſſe of the *Citie of Rome*, ſhould remaine for the ſeat and laſt deſtruction of this Beaſt.

It is added: *and in the earthquake were ſlaine ſeven thouſand names of men.*

Here if by *names of men* we underſtand heads of men, or ſeverall men: the number ſeemeth over ſlender, and not agreeable to the greatneſſe of the deſtruction which otherwhere the holy Ghoſt intimateth. For ſhall not the number of the ſlaine be farre greater, in the deſtruction of Babylon, then ſeven thouſand men? And is it likely that the powring out of the fift phyall upon the *throne of the Beaſt*, ſhould paſſe away with ſo ſmall a ſlaughter of men? That this ſcruple may by ſome means be ſatisfied; Firſt, it is to be obſerved, that by the name of the Citie here is underſtood, not citizens and inhabitants, but buildings and walles, that is, the royall Seat of the Beaſt: and ſo a double ruine of Babylon is deſcribed in theſe propheſies: Firſt, of Babylon taken for the royall Citie of the Beaſt, to wit, the *Citie of Rome*, at the fift phyall: Again, of Babylon taken for the *Citizens or State of Rome*; which doubtleſſe the Pope with the Senate of Scarlet Cardinals & the other company of Citizens, eſpecially Eccleſiaſticall do make. Who, *Rome* being deſtroyed and burnt, betake themſelves to dwell elſewhere, to be reſerved for the laſt phyall. At the powring whereof it is ſaid above other deſtructions of any Land, Nations, and Cities, in that greateſt earthquake of all which ever have been, even that

Rev. 16. 19. *Babylon the great came in remembrance before God, to give unto her the cup of the fierceneſſe of his wrath:* when as notwithſtanding that burning and overthrow of Babylon, which is deſcribed in the 18. and 19. *Chapters*, doth altogether prevent the full deſtruction of the Beaſt and falſe Prophet, as in the text there is manifeſt. I know ſome doe otherwiſe untie this knot, ſaying that Babylon which is mentioned at the laſt phyall, is *Conſtantinople*, the Metropolis of the *Turks*: but they ſhall never perſwade me, that the holy Ghoſt in the firſt and chiefeſt repreſentation of all uſed ſo notable an * *Homonymia*, and to underſtand two, not alwayes onely one and the ſame Babylon, though in a double reſpect. That we may come therefore to the purpoſe. It may happily come to paſſe, that

* When by one word divers things are ſignified.

that the former deſtruction of *Babylon*, that is, the ruine and overthrow of the *Citie of Rome*, is to be acted without any cruell, much leſſe totall putting to death of the Citizens. And although *the ſmoake thereof ſhall aſcend evermore*, that is, ſhe ſhall be wholly turned into aſhes, and made even with the ground, never after to be inhabited; yet notwithſtanding a great part of the Citizens ſhall eſcape out of the deſtruction of the Citie; either becauſe they ſhall betake themſelves to flight in time, or for ſome other cauſe, which the event will manifeſt. Chap. 11. Revel. 19.3.

And this is one way, whereby the ſcruple concerning the overſmall number of the ſlaine may be ſatisfyed. Another is if we ſay that by ὀνόματα ἀνθρώπων *names of men*, happily is meant ἀνθρώπους ονομάτων, men of name, for ſuch * *Hypallage* is not unuſuall in the Scripture, that in the government of *Nounes*, that that *Nowne* which is in ſtead of the Epithite ſhould goe before the other. The places of Scripture following witneſſe this, *Lev.* 5. 15. כסף שקלים *the ſilver of ſhekles* for *ſhekles of ſilver*, or *ſilver ſhekles*. And *verſ.* 3. of the ſame, and *Chap.* 7. 21. אדם יגע בטמאת *the uncleanneſſe of a man*, for a man of uncleanneſſe, that is uncleane, *Rom.* 9. 31. νόμον δικαιοσύνης, *the law of righteouſneſſe*; for the righteouſneſſe of the Law, and *Epheſ.* 2. 7. τὸν πλοῦτον τῆς χάριτος, *the riches of his grace* for his rich grace, and the like. And a *name* is familiar almoſt in all tongues for *renowne*, eſpecially in the holy tongue; wherein אנשי שם *men of name*, are *men of renowne*, *children* בלי שם *without name* (*Iob* 30. 8.) are ἄτιμοι, *ignoble*, or baſe; in the *Chalde*, Ideots. Whence *Beza* in his annotations upon *Epheſ.* 1. 21. and *Philip.* 2. 9. concerning the exaltation of Chriſt above every name; as alſo *Heb.* 1. 4. taketh *Name* in the ſignification of dignitie and ἀξιώματος, *worth*. Such interpretation if we follow (neither doe I ſee what ſhould oppoſe it) *the name of men ſhall be* ἀξιώματα ἀνθρώπων, *dignities of men*; ὀνομαστοὶ, *men of name*, *famous men and excelling in dignitie*; of whom there ſhall be ruined in this commotion of affaires and nations about ſeven thouſand (and what if of the order of the falſe Prophets which they call the Clergie?) yet I thinke the number of ſeven thouſand is ſo to be defined, that a few more or leſſe after the manner of the Scripture may be underſtood. Of the common people what number ſhall fall in this warre, was to no purpoſe to mention, ſince that might be conjectured by the deſtruction Numb. 16.2.

* A figure, when words are underſtood contrariwiſe.

Chap. 11. ſtruction of the famous ones, neither would the holy Ghoſt deſcend to reckon the off-ſcumme in the account of the ſlaine.

But yet another interpretation may be given, that there is no need to interpret it of men by polle: to wit, if we interpret the *names of men*, Companies and Societies of men, uſed to be called by their proper names no leſſe then men in particular, as are Cities, Incorporations, Pariſhes, Boroughs, Covents, and the like titles of humane Companies. For theſe what other thing are they, if we would conſider the matter, then ὀνόμαλα ἀνθρώπων, names of men; for ſo the politie of the *Thebans* is called by *Eſchynes* ὀνομαι-ων ὄνομα, and the Roman name is put for the Romanes. What therefore if in this commotion of the nations ſeven thouſand of theſe titles of humane Societies, whatſoever they be; whether in the Citie of Rome, or in the ſtate of the Church as they call it, be to be killed? that is, ſubdued, by the adverſe power, which the Scripture is wont to call killing? But we ought not raſhly to determine of a future thing, ſince the Commentary of a Propheſie is the event of the things foretold. Notwithſtanding to this end I have produced theſe things, that it may appeare that the interpretation is much more free here, as touching the words, then happily is commonly accounted: when as the uſe of the Scripture doth not tie the word *Name* to ſome one and certaine ſignification. Neither can ὀνόμαλα ἀνθρώπων joyned together be any where found, but in the place we have in hand; neither ὀνόμαλα ſimply for men by polle, but twiſe onely, *Act.* 1 15. *Revel.* 3.4. Other where it is uſed ſometimes in one ſometimes in another ſignification. It remaineth,

And the reſt were affraid, and gave glory to the God of Heaven.

To wit, by their aſtoniſhment wherein even unwillingly and unthankfully they acknowledge his hand. For to acknowledge the wiſedome, goodneſſe, and power of God by what token ſoever, is to give glory to God. Even as they who being taken with the manner by God confeſſe their ſinnes, and are ſaid to give glory to God, as *Achan*. It followeth:

Verſ. 14. *The ſecond Woe is paſt, and behold the third woe commeth quickly.*

The meaning is that that great earthquake is to continue till the end of the *ſecond Woe* or the ſixth Trumpet; and together with

with it the mourning Propheſie of the *Witneſſes* is at length to be finiſhed. For truely after ſo great a victory over the followers of the Beaſt, and their aſcending into the heaven of authoritie and honour, they ſhall put on ſackcloth no more. But now if the *ſecond Woe*, or the plague of the ſixt Trumpet, be that overflowing of the Turkes from *Euphrates* into the Romane Empire now long ſince, as there we have interpreted: it can ſcarcely be, but that this departure of the ſame plague, is that drying up of the water of *Euphrates* to come to paſſe at the powring out of the fifth *phyall*, whereby *the Way is prepared for the Kings of the Eaſt to come*, Chap. 16. 12. Chap. 11.

At which coming of the Kings of the *Eaſt* (leſt a gap be left otherwiſe betweene either Trumpet) the ſeventh Trumpet ſeemeth to beginne; and ſo that wonderfull preparation of the Dragon, Beaſt, and falſe Prophet, for the warre to be waged in *Armageddon* (there *verſ.* 13, 14. together with the event thereof at the laſt *phyall* (*verſ.* 17, &c.) ought to be placed in the beginning of the ſame ſeventh Trumpet. And ſurely it ſeemeth to be very meete, that the preparation to warre, doe pertaine to the ſame Trumpet to which the warre it ſelfe pertaineth.

But out of this a doubt ariſeth, which requireth ſatisfaction, and therefore not to be paſſed in ſilence. For ſince there is the ſame terme of forty two moneths of the Beaſt, as is of one thouſand two hundred and ſixty dayes of the mourning of the *Witneſſes*; and ſince thoſe dayes of the mourning of the *Witneſſes* are ended at the departure of the plague of the ſixt Trumpet, or *ſecond Woe*; it may be demanded not unfitly, wherefore the moneths of the Beaſt ſhould not be further reckoned, ſince after that terme no little of the Beaſt yet remaineth, being not to be aboliſhed, before the ſeventh Trumpet is begun.

It may be anſwered, that this cometh to paſſe either becauſe then the converſion of *Iſrael* and as it were a new Kingdome beginneth (for they are called the *Kings from the riſing of the Sun*) or becauſe in the continuance of the Beaſt, conſideration is had eſpecially to the Empire of the Citie of Rome; but *that great Citie* the royall ſeat of the Beaſt in this earthquake is taken and overthrowne: even ſo farre, that from thenceforth the Beaſt ſhall as it were, change his forme, ſince being driven ſo from his Metropolis,

Chap. 12. Metropolis, it can no more be accounted for a Kingdome of *ſeven hils*, (which is the other ſignification of the ſeven heads thereof).

There is moreover in the Text, concerning the ſound of the ſeventh Trumpet, and the Emperiall reigne of Chriſt in that great day of Iudgement: the interpretation whereof we will put off to the end of the booke, that we may there at once ſet forth all the propheſies appertaining thereunto.

The meaning of the red ſeven headed Dragon contending with Michael about the child birth.

The firſt viſion of the *open booke*, which we handled *Chap.* 11. went through the whole courſe of the *Revelation* from the beginning to the end, and that, as elſewhere we have touched, to ſhew the conextion of the ſame with *the Seales and Trumpets*. Now the other propheſies of the ſame time and Eccleſiaſticall affaires, come to be knit to that viſion, to the making up of the body of the open booke, among which

The battell of the ſeven headed red Dragon with Michael, doth comprehend the ſame ſpace of Eccleſiaſticall affaires with the *meaſured Court*: wherein truely the Romane Empire * *worſhipping the Dragon* tyrannized with lamentable perſecutions againſt the Church in *travaile with childe*, labouring to bring forth Chriſt to be King in the Romane Empire, and at leaſt three hundred yeers made war againſt the Spirit of Chriſt mightily working in his ſervants. But the *woman* at laſt after many ſorrowes Chap. 12. 5. cuttings and ſlaughters in child-birth, brought forth the King even Chriſt ſuch as ſhe travelled with, *to rule the Nations with an iron Rod*, and the *Dragon* being throwne downe from his Ro- Chap. 12. 10. mane throne, *ſalvation and ſtrength, and the Kingdome of our* 14. *God, and the power of his Chriſt* was brought into the *Empire*.

* *Draconicola.*

The ſumme of the whole matter being premiſed for perſpicuitie, let us come to the expoſition of the Text particularly.

And there appeared, ſaith he, *a great wonder in Heaven.*

Chap. 12. 1. WHither indeed *Iohn* was called in the beginning to behold, & where he had beheld all the former viſions. Neither do I thinke

thinke an other ſenſe is to be ſought of this circumſtance. For it is manifeſt even out of the end of the foregoing Chapter, that *John* hitherto looked towards heaven. Chap. 12.

A woman clothed with the Sunne, and the Moone under her feete, and upon her head a crowne of twelve ſtarres.

Truly a moſt beautifull image and repreſentation *of the Primitive childebearing Church*; to wit, ſhining round about by the faith of Chriſt the Sunne of righteouſneſſe treading under feet *the rudiments of the world* (whether Legall ſhadowes, or darkeneſſe of Gentile ſuperſtition) and to conclude glorious with the enſignes of the Apoſtolique off-ſpring.

Moſt men would have the *Moone* to be a ſymbole of earthly and mutable things, which the Church of Chriſt contemneth as below her ſelfe, which although it be true; yet no where, as I take it, in the whole Scripture, is the *Moone* noted by this propertie. But the interpretation of propheticall Symboles, is not eaſily to be attained other-where, then from thoſe properties which the Scripture ſome-where doth warrant. And now this is certaine, that the moſt feaſts, wherein typicall worſhip was celebrated by ſacrifices, were ordered according to the motion of the Moone; as the new Moone, the Paſchall, Pentecoſt, the Feaſt of Tabernacles; yea the account of the whole Eccleſiaſticall yeere depended upon the motion thereof; to which happily belongeth that *Pſalme* 104 19. *He made the Moone* למועדים that is, εἰς ἑορτὰς for feſtivall ſeaſons. Why therefore may not the Symbole of the Moone be referred to the *Moſaicall worſhip?* which doubtleſſe the Church by the revealing of Chriſt, diſcerneth as it were proſtrate, and put under her feete: according to that of the Apoſtle to the *Coloſsians, Chap.* 2. 14. affirming *Chriſt to have blotted out the hand-writing of Ordinances which was againſt us, and nayling it to his Croſſe to have taken it out of the way.*

Furthermore, ſince God is ſaid to have created the *Sunne* the greater light to rule the day; but the *Moone* the leſſer light to rule the night: Why may not the Symbole of the Moone having rule over the night ſignifie *the power of darkeneſſe*, or *the tronpe of darkeneſſe*, that is, *the worſhipping of Satan and of his ſpirits in idols?* So truely that the whole matter may be transferred to Baptiſme, whereby the Church being to be illuminated, and to

Chap. 12. put on Chriſt, trampleth under feete the worſhipping of Idols, of Satan, and his Angels, by the renouncing of their ſervices and pompes. For all theſe things did that old ſhort forme of renunciation plainly containe; and furthermore they that were to make abjuration did turne themſelves towards the *Weſt*, as it were to the climate of heaven whence night cometh; as on the contrary, being to make profeſſion of their faith in Chriſt and the true God three in one, they turned themſelves towards the *Eaſt*, as it were the Clymate whence the Sunne by expelling the darkeneſſe reduceth the day. *Dyoniſ. Areop. de Hierarch. Eccleſ. c. 2. Cyrill. Hieroſol. Catecheſ. 1. myſtagog. Gregor. Naz. Orat. 40. Hieron.* upon *Chap. 6.* of *Amos. Ambroſ. de iis qui myſteriis initiantur: c. 2.* Moreover with reſpect to the ſame image or repreſentation (as before alſo is obſerved) the continuance of Chriſtian Apoſtacie or of Chriſtianiſme defiled with Idols, is defined by moneths according to the motion of the *Moone*; but of *the Woman* and the *Witneſſes* perſevering in the faith of Chriſt, by *yeers and dayes*, according to the motion of the *Sunne*. Yet to whether interpretation I ſhould rather incline, I am doubtfull, and whether to one of the two onely, or to both. Surely the Apoſtle to the *Galathians*, *Chap.* 4. 3. ſeemeth to call both of them, as well the *Moſaicall* pædagogie, as the worſhip of the Idols of the *Gentiles* promiſcuouſly the *elements of the world*; the Church of Chriſt glorieth that both are put under her feet. Let the Reader uſe his judgement.

Verſ. 2. *And ſhe being with childe, cryed travelling in birth and was in paine to be delivered.*

The Church as univerſally and ſeperately conſidered as an *Idea*, is a Mother: but as ſhe is conſidered in relation to the ſeverall perſons which are continually begotten in her, ſhe hath an off-ſpring, which ſhe is ſaid to travell with and bring forth to God. This in the Prophets is ſo familiar, that concerning that, there is no need to adde one word. You may ſee *Ezek. Chap.* 16. unto *verſ.* 21. likewiſe *Chap.* 23. *verſ.* 4. *Eſay Chap.* 54 *Hoſea Chap.* 2. *verſ.* 4, 5. The Allegorie therefore in this part is not to be wreſted by any mans importunitie, to wit, that he ſeperate the Mother from her off-ſpring, which yet otherwiſe may grow together into one and the ſame Church. *Kimchi* upon *Hoſea* 2. *verſ.* 2, 3. *The Synagogue or Congregation is compared to a Mother*

כלל

על דרך כלל *by way of univerſality*; but תפרטים *in reſpect of particulars to children.* Chap. 12.

But theſe ὠδῖνες, pangs and torments, by reaſon of which the woman in travell cryed, were thoſe grievous perſecutions which the Primitive Church ſuffered in bringing forth. For it is plaine that tribulations and adverſitie are likened to the ſorrowes of childe bearing. Whence thoſe words of *Eſa. Chap. 66. 7. Before ſhe travelled ſhe brought forth; before her * paine came ſhe was delivered of a man childe.* The *Chalde* paraphraſeth. *Before tribulation come upon her, ſhe ſhall be redeemed; before great feare come upon her as the ſorrowes of a woman in travell, her King that is the Meſſiah ſhall be revealed.* But *Ieremy Chap. 30. verſ. 6, 7.* he interpreteth this repreſentation, *Aske ye,* ſaith he, *and ſee whether a man doth travell with childe. Wherefore doe I ſee every man with his hands on his loynes, as a woman in travell? and all faces are turned into * paleneſſe? Alas for that day is great, ſo that none is like it, it is even the time of Iacobs trouble, but he ſhall be ſaved out of it.* See alſo what our Saviour calleth ὠδῖνας, *Matth. 24. 8. Mark. 13. 8.* ταῦτα ἀρχὴ ὠδίνων, *theſe are the beginning of ſorrowes, &c.*

* *Partus.*

* *Aurigi-nem.*

And there appeared another wonder in heaven, for behold, a great red Dragon having ſeven heads and tenne hornes, and ſeven crownes upon his heads. Verſ. 3.

And his taile drew the third part of the Starres of heaven and did caſt them to the earth. Verſ. 4.

A wonder or repreſentation of the Empire *of Rome Heathen worſhipping the Dragon*; whoſe marks are every were *ſeven heads, and ten hornes: ſeven heads* indeed, as well for the ſeven hils upon which the Citie was builded, as alſo for the ſeven ſorts of Governours who were ſucceſſively to governe that Citie: *the ten hornes* for the ten Kingdoms which were to ariſe in the time of the laſt head to which they grew; which interpretation is not mine, but the Angels, *Chap. 17.* where the more proper place will be to handle theſe things if any thing be to be added. In the meane time another Character of the Romane Empire is added to theſe, whereas it is ſaid, *he drew the third part of the ſtarres of heaven with his tayle, and did caſt them to the earth*; that is, he ſubjected the third part of the Princes and Rulers of the world to his Empire. For even ſo much, to wit, the third part of the knowne

Chap. 12. world in *Iohns* age, the Dominion of Rome did comprehend within its limits. But a tayle out of the learning of the Indians with *Achmetes* ſignifyeth the attendants and traine of authoritie, *Apot.* 152. but what more the tayle of a *Serpent* intimateth, ſhall anon be ſeene. And theſe truly were the Characters of the Romane Empire generally; but the effigies of a *Dragon* doth moreover point out *the worſhipper of the Dragon* and the enemy of the *Seed of the woman* in ſpeciall, that is, Rome heathen enemy to Chriſtianitie; and ſince he is *red* alſo, this noteth that he is terrible and red with the blood of the Saints. Moreover, the type of the Dragon ſeemeth to have reference to *Pharaoh*, the cruell and malignant enemy of the old Synagogue bearing children in Egypt, in like manner as the Romane Dragon was of the Chriſtian Church bringing forth her children. For even he likewiſe, for the ſame cauſe is repreſented by a *Dragon*, *Pſal.* 74. 13, 14. *Thou didſt divide the Sea by thy ſtrength; thou brakeſt the heads of the Dragons*, (that is of the Egyptians) *in the waters. Thou brakeſt in pieces the heads of Leviathan* (the Chalde of *Pharaoh*) *thou gaveſt him to be meate to the people inhabiting in the wilderneſſe*, Eſay 51. 9. *Awake, Awake thou, put on ſtrength, oh arme of the Lord, Awake thou as in the ancient dayes, as in the generations of old. Art thou not that arme of old that hath cut in ſunder the pride of Egypt and wounded the Dragon?* So Ezek. 29. 3. *Pharaoh King of Egypt the great Dragon?* In all theſe places in Hebrew it is תנין which word the Seventie, *Symmachus*, and *Ierome* doe tranſlate *Dragon*, and truely the Syriaque interpreter calleth the Dragon in the *Revelation* alwayes by that name. The Arabian tongue ſaith *Druſius* is to confirme it, wherein a Dragon is called *Thennin*. And *Exod.* 7. 10. *And* Aaron *caſt down his rod before* Pharaoh, *and it became* לתנין *a Serpent or Dragon.* Surely, ſometimes it ſignifyeth a *Whale* or *great Fiſh*, but as it were a *Sea Dragon* whereof doubtleſſe it beareth a certaine reſemblance. But thou wilt aske wherefore is there ſo much adoe about this word? Doubtleſſe, that I might ſhew that what ſhape Satan abuſed of old for the overthrow of the firſt *Adam*; in the ſame type of that infamous and curſed living creature, it is the manner of the holy Ghoſt to ſet forth the kingdoms poſſeſſed by the Devill and mortall enemies to his Church the ſeed of the woman.

Verſ. 4. *And the Dragon ſtood before the woman which was ready to be delivered*

delivered for to devoure her childe as it was borne. Chap. 12.

To wit, as *Pharaoh* laid waite for old *Iſrael* borne in *Egypt*, and as after *Herod* for Chriſt the ſonne of *Mary* our Lord: ſo the Roman *Dragon* laid waite for myſticall Chriſt which the Church was to beare, that he might ſlay him preſently after his birth.

And ſhe brought forth a man childe, who was to rule all nations with a rod (or Scepter) *of iron.* Verſ. 5.

That is, ſhe brought forth *myſticall Chriſt*, or *Chriſt formed in his members*, the ſonne not of *Mary* but of the *Church*; according to that of the Apoſtle to the *Galat. Chap.* 4. 19. *My little children of whom I travell in birth againe, untill Chriſt be formed in you.* For ſince the words are a periphraſis of Chriſt, it muſt needs be, that ſome Chriſt be ſet forth in them; to wit, as in propheticall Types beſt beſeemeth, not Chriſt verily, but analogically ſo called. *Who*, ſaith he, *was to rule all nations with an iron Scepter*, that is, *authoritie being obtained by force of the ſword, or by warre*; ſeeing he was to have rule over them, which from the beginning were not Citizens, but either enemies or ſtrangers; he had need to ſubdue them, before he ſhould rule them. The words are fetcht out of *Pſal.* 2. 9. not according to the moderne reading of the *Maſoreth*, but the old reading of the 70. and the Apoſtles. Of which that this is the meaning, I ſeeme to gather out of *Chap.* 19. *verſ.* 15. where in like manner as in the Pſalme, they are uſed of Chriſt our Lord, to whom originally they agree: *Out of his mouth*, ſaith he, *went a ſharpe ſword, that with it he ſhould ſmite the nations: for he ſhall rule them with a rod of iron.* But here they are attributed to myſticall Chriſt or a Chriſtian man, the birth of the Church among the Gentiles, who is deſcribed according to the type of Chriſt his head; to every ſuch one of his the Lord promiſeth that he at length will give the like power, under the name of the Church of Thyatira: *He that overcommeth*, ſaith he, *and keepeth my works unto the end, to him will I give power over the nations, and he ſhall rule them with a rod of iron, and as the veſſels of a potter they ſhall be broken to ſhivers; even as I alſo received of my Father.* It will ſomething helpe in this place to heare the words of *Andreas* wherewith he Commenteth upon the meaning of *Methodius* upon this place: *The Church*, ſaith he, *by thoſe who are initiated by Baptiſme, without intermiſſion begetteth Chriſt; as being to be formed in them to the conſum-*

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Revel. 2. 26, 27.

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Revel. 2. 26, 27.

Chap. 12. *conſummation of the fulneſſe of their ſpirituall age. A man childe is the people of the Church —— by whom Chriſt in his Godhead as it were a ſword in the ſtrong hand of the Romans, doth rule the nations.* He alludeth to the type of the fourth kingdome in *Daniel*, concerning which I agree not with him (for how could *David* allude to that?) otherwiſe it is not much from the ſcope, as now ſhall appeare.

Verſ. 5. *And her childe was caught up unto God: and to his throne.*

A figure, when by two words one thing is ſignified. Ἐν τὸ Θεὸν *for to the throne of God.* The ſonne of the woman was caught up to the throne of God, that is, lifted up to the Romane throne, where he ſhould rule the nations with that authoritie which was ſpoken of. Surely, Chriſt the ſonne of *Mary* is properly lifted up to the throne of God; but myſticall Chriſt or Chriſt formed, whom the Apoſtolique Church brought forth, is analogically lifted up. For truely the throne of higher powers (as the Apoſtle calleth them) is the throne of God, a terreſtriall heaven: *There is no power* (ſaith he) *but of God.* Whence in the declarations of the interpretation of dreames; *If any ſhall ſeeme to himſelfe in his ſleepe to be lifted up to heaven*, they doe interpret it of royall Soveraigntie. It is alſo known that in the holy tongue the Magiſtrates are called אלהים, that is Gods: *God ſtandeth in the Congregation of * the mightie, he iudgeth among the Gods:* likewiſe, *I have ſaid you are Gods, and all of you the children of the moſt High.* Therefore even as they are ſaid to ſit in *Moſes* chaire, who teach the Doctrine given by *Moſes:* ſo in the Throne of God, who are his Vicegerents upon earth. That therefore the Childe of the Apoſtolique Church is ſaid *to be caught up* or received to the Throne of God; is all one as to be lifted up to that excellency, as it may ſit as it were with God; which I ſay, is meant of regall advancement. And this was then fulfilled, when as Chriſtians bore the ſway under *Conſtantine the Great* and his ſucceſſors, the Dragon being throwne down.

Rom. 13. 1.

Pſal. 82. 1. Verſ. 6. * God.

But thou wilt ſay, ſince it was ſaid that that myſticall Chriſt ſhall rule the Nations over whom he ſhould raigne with an *iron Scepter*, even as Chriſt the Lord ſhould doe: with what manner of warre and with what battels (if this be the meaning of that iron Scepter) *hath that Childe* of the Apoſtolique Church ſubdued the Romane Empire unto it ſelfe? I anſwer by a double warre; firſt ſpirituall, wonderfull, and divine, againſt Devils the

Princes

Princes and Gods of that world: which certainly it ſtoutly waged, the Army of Cœleſtiall Angels ayding it againſt the enemies; which afterward ſhall be handled: but the other even corporall then when it had attained to the Throne; which ſo many famous victories doe witneſſe, partly of *Conſtantine* againſt *Maxentius*, *Maximinianus*, and *Licinius*; partly of that great *Theodoſius* as well againſt others, as againſt *Eugenius* and *Arbogaſtus* the Devils Standard-bearers; before the ſtubbornneſſe and pride of the Gentile worſhippers of the Dragon Rebbels againſt the Chriſtian Empire (being utterly broken and conſumed) ceaſed. Chap. 12.

But before we depart hence, one thing yet remaineth to be ſpoken of: to wit, that the *Childe of the Woman* was not lifted up to the Throne of God ſo ſoone as it was borne, but ſo ſoone as it was growne ready for a Kingdome. Therefore it is ſaid ſhe had brought forth a Son ὃς μέλλει ποιμαίνειν *who was to rule*, to wit, not preſently, but when he had grown up. Even as alſo Chriſt the ſonne of *Mary*, our Lord, (whoſe likeneſſe in all things this myſticall Chriſt the Childe of the Church doth reſemble) being taken up to the Throne of God, entered his Kingdome, not ſo ſoone as he was borne, but when as likewiſe he was come to his perfect age; there to ſit untill he ſhall have made all his enemies his footſtoole. It followeth,

And the woman fled into the wilderneſſe, where ſhe hath a place prepared of God, that they ſhould feede her there a thouſand two hundreth and threeſcore dayes. Verſ. 6.

Which ſince it is afterwards to be repeated, and ſomewhat more fully to be deſcribed, we will put off the expoſition to that place.

And there was warre in heaven; Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels; but prevailed not, neither was their place found any more in heaven. Verſ. 7. 8.

It hath beene ſaid, that the woman in travell with her childe being ſafe, eſcaped the Dragons lying in waite. But how it came to paſſe that he who had ſo diligently watched her, notwithſtanding failed of his purpoſe, now at length beginneth to be mentioned To wit, that it came to paſſe by the helpe and ſuccours of *Michael*, who went forth valiantly to fight againſt the *Dragon* lying in waite, and becoming Conqueror, thruſt him down from heaven.

Chap. 12. heaven into the earth. Thereupon the womans ſonne not only eſcaped ſafe, but was lifted up to the throne of God, and ſhe her ſelfe departed into a place ſafe from the fury of the *Dragon.*

And there was, ſaith he, *warre in heaven, &c.* To wit, while the woman was in travell; not after ſhe was delivered, as many take it. For it is certaine out of the 14. *Verſ.* that this warre was waged before the flight of the woman into the wilderneſſe. But the woman fled not into the wilderneſſe, before ſhe was delivered, and her ſonne caught up to the throne of Majeſtie. *Verſ.* 5,6. *Michael and his Angels fought with the Dragon* not alone, but taking with them the Martyrs and Confeſſours of Chriſt their King, for whoſe cauſe they fought. Concerning whom therefore a little after it ſhall be ſung in the triumphant ſong, *that they overcame him by the blood of the Lambe, and by the word of their teſtimony, and they loved not their lives unto the death:* which cannot be ſpoken of bare and ſole Angels. *And the Dragon fought and his Angels,* that is, the Devils taking with them likewiſe the Romane tyrants, and their miniſters which worſhip them. But thou wilt demand who is this *Michael?* Not, I ſuppoſe, Chriſt himſelf, but as in *Daniel,* unleſſe I be deceived, is manifeſt, one, yea even the chiefeſt, *of the chiefe Princes, or ſeven Archangels, Chap.* 10. 13. to wit, that great Angel, who in the ſame is ſaid, *to ſtand for the children of God. Chap.* 12. 1. and whom Chriſt that great chiefe Generall, and conſequently, King of Angels and men, hath ſo oppoſed againſt Sathan and his black guard raging againſt his Saints. For the Angels are ſent forth, *for the ſafetie of them who are heires of ſalvation, Hebr.* 1. 14. and they protect and defend them, according to their hidden and inviſible manner of working, againſt evill ſpirits, which worke in men, that are enemies of God and his Chriſt; although they appeare not in a viſible ſhape. So that in this warre (we have in hand) of the Primitive Church of Chriſt againſt the Romane worſhippers of the Dragon, the Angels under *Michael* their Captaine acted their parts; as well by ſtrengthening the holy Martyrs and Confeſſours of Chriſt againſt the threats of tyrants, and violence of torments, and mittigating their pains in agonies, and ſometime taking away plainly the feeling of any paine; as alſo by breaking and weakening the force of the adverſe ſpirits, ſometime on a ſudden caſting lets and impediments in the way of the perſecutors who were led

led by their inſtinct, fruſtrating their purpoſes, ſometimes by caſt- Chap. 12.
ing terrours and other diſtractions into the minde, ſo that there-
upon deſiſting from their project, they have granted, even againſt
their will unto the Church truce and ſpace of breathing: untill at
length, after three hundred yeers warre, when as it ſeemed to
Chriſt to have now enough exerciſed his, and was pleaſed to be-
ſtow a full victory upon his Angels; the childe *of the Woman*,
Chriſtians prevailing, being placed in the Emperiall throne, the
kingdome of the Devill being conquered ſuffered a wonderfull
great fall. For this is that which he ſaith: *The Dragon prevailed
not, neither was his place found any more in heaven*, that is, being
conquered and put to flight with all his forces he was deprived of
heaven. (In the ſaying, *prevailed not*, there is an Hebraiſme of
which afterward).

And the Dragon was caſt out that old ſerpent, called the Divel Verſ. 9.
and Satan, Which deceiveth the whole world (that is, per-
ſwadeth to Idolatrie, and hitherto had poſſeſſed the Ro-
mane Empire) *he was caſt out into the earth, and his Angels
were caſt out with him.*

That is, he with all his * Devils (hitherto worſhipped inſtead * *Dæmons.*
of God) were throwne downe from the top of their divinity
which they enjoyed, to the bottome of execration and contempt.
That what is read to have come to paſſe long agoe in the delivery
of *Iſrael* from the tyranny of the Egyptian *Pharaoh*, whoſe like-
neſſe this Dragon beareth, *that God executed iudgement upon the* Exod. 12. 12.
gods of the Egyptians: the ſame ſhall finde place here at leaſt * ac- Numb. 33. 4.
cording to the letter. The *Iewes* deliver, that it was ſo even there * Κατὰ τὸ ῥη-
alſo. For ſee both the *Targums*, *R. Salomon*, *R. Aben Ezra*, τὸν.
with *R. Moſes ben Nachman*, *&c.* Neither is there cauſe that
any ſhould wreſt the cleere words of the Scripture to another
meaning; eſpecially ſince it may ſeeme that *Eſay* 19. 1. hath
alluſion thereto.

Prevailed not, for was *overcome*, is an *Hebrew* figure, as I have
ſaid, whereby *the Adverbs of denying* doe expreſſe the contrary
of that to which they are applied; as in this ſame viſion a little
after is uſed, *they loved not their lives unto the death*, that is, they Verſ. 11.
valued their life at nothing, or they ſpent it freely for Chriſt. For * ἐλαττωτι-
this kinde of ſpeaking with the *Hebrewes* is not of * diminution, κὸν.
but * augmentation. So, *Prov.* 12. 3. *A man is not eſtabliſhed* * ἀνζητικὸν.

Chap. 12. *by wickedneſſe*, that is, ſhall be utterly removed and rooted out. The ſame Book 10. 2. *Treaſures of wickedneſſe profit nothing*, that is, they hurt, they damnifie. 17. 21. *The father of a foole ſhall have no ioy*, that is, he ſhall be grieved. And, 1 *Cor.* 16. 22. *If any man love not the Lord Ieſus Chriſt, let him be Anathema*, that is, whoſoever hateth and blaſpheme th. See *Buxtorf. Theſaur. Gram. lib.* 2. *cap.* 19. So here, *The Dragon and his Angels prevailed not*, is the ſame as, they were utterly vanquiſhed.

But a more full Hiſtory of this victory, I have already made at the interpretation of the ſixt ſeale, with which this fall of the *Dragon* doth contemporize; yea it is the argument of that ſeale, as farre as it reſpects that notable change of the Romane Empire. But that which I have ſaid, concerning the *Childe of the woman* placed on the throne of the Empire and the Chriſtians then bearing ſway: that truely is cleare and evident out of the triumphant ſong which is annexed.

Verſ. 10. *I heard, ſaith he, a loud voice ſaying in heaven, now is come ſalvation and ſtrength and the kingdome of our God, and the power of his Chriſt, for the accuſer of our brethren is caſt down, which accuſed them before our God day and night?*

Verſ. 11. *But they overcame him by the blood of the Lambe, and by the word of their teſtimony, and they loved not their lives unto the death* ——

Which words, as they are moſt cleere, and ſpoken without any obſcurity of allegory; ſo are they the key for interpreting the whole viſion. For hence it may plainly be perceived, as well what *that lifting up of the childe of the woman to the throne of God* may be, to wit, an introduction of ſalvation, *ſtrength, and the kingdom of God, and the power of his Chriſt* into the Romane throne; as alſo by the vanquiſhing of what enemy he came to the kingdom, to wit, by the throwing down Κατηγόρου, or of that Accuſer who day and night accuſeth the brethren, and traduceth them before God; to conclude what manner of forces *Michael* and his Angels uſed with him in that battell againſt the Dragon and his guard, to wit, the holy Martyrs and Confeſſours, *who overcame him by the blood of the Lambe, and by the word of their teſtimonie, becauſe they loved not their lives unto the death*, that is, *they freely yeelded their lives unto the death.* And ſurely it is altogether unpoſſible, that the lifting up of the childe of the woman, the throw-

throwing down of the Dragon, and the introduction of the kingdom of God and Chriſt ſhould not levell at one and the ſame event of things; ſince the flight of the woman into the wilderneſſe, beginneth from them all as it were from one certaine terme of things, *Verſ.* 6. and 14. Chap. 12.

Now that Satan here is called by a new name Κατήγορ or *Accuſer*, who before is ſtiled *Dragon* and *Devill*; it is to be underſtood that this alſo proceedeth from the cuſtome of the Hebrews; by whom indeed he is called by the ſame name, which they have now long ſince taken into their own language. For they call him קטיגור *Kategor. R. Iuda* in the book *Muſar*, as *Druſius* citeth him: *Kategor*, ſaith he, *is Satan, the adverſary or wicked accuſer, who is adverſary to man, or accuſeth him before the bleſſed Creator. Maiemonides ad Pirke Avoth* (where in *Gnome R. Eliezer* both this and the word *Paraclit* of contrary ſignification, derived alſo from the Greeks, is uſed) רהוא פרקליט הוא מליץ טוב על אדם ומשתדל למיתו האדם למלך : קטיגור הוא הפך ות המלשין that is, *He is termed Paraclit* παράκλητος an advocate *who pleadeth for the good of a man before the King; the contrary whereof is Kategor, an accuſer. For he it is who traduceth a man before the King, and endeavoureth to kill him.* And ſurely, if ever, then during the time of this childe bearing and warre, Satan worthily deſerved the name Κατηγόρου *of an accuſer and malitious detracter.* Which ſo many reproaches and infamies doe witneſſe, wherewith the Dragon-worſhippers all this time overwhelmed the Chriſtians, objecting againſt them *Thyeſtæan* feaſts, *Oedipodian* inceſts, adultery, promiſcuous luſts, murders, treaſons againſt Princes, plagues, famine, burnings of houſes, and what publique calamitie ſoever happened. But it ſeemeth here rather reſpect is had to the Hiſtory of *Iob*, where Satan by accuſing and calumniating brought to paſſe, that he was permitted by God to try *Iob* by temptations and tribulations. That which here alſo the holy Ghoſt intimateth to be done by him, according to his cuſtome. The skilfull will underſtand what I meane. It followeth in the triumphant ſong.

Therefore reioyce ye heavens, and ye that dwell in them (that is ye holy Angels and bleſſed ſpirits, by whoſe labour happily imployed this victory is gotten) *woe to the inhabitants of the Earth and of the Sea* (that is the world) *for the Devill* Verſ. 12.

Chap. 12. *is come down unto you, having great wrath* (and therefore like to hatch ſome new miſchief) *becauſe he knoweth that he hath but a ſhort time.*

For although even from that time forward by *Conſtantine* the Great he was caſt down from the Romane throne, yet the worſhipping of the Dragon continued with the people ſome time: hereupon when, not very long after, he perceived he muſt be at length alſo thruſt out, and that the whole Romane Empire ſhould be waſhed with the Baptiſme of Chriſt, matters coming to that paſſe; being all in a rage, he ſtudieth to bring the victory of the Church, by what way poſſibly he could into danger; and if he ſhould faile of his purpoſe, or be caſt out, to undermine it by ſome new ſtratagem. In both which we ſhall anon ſee the moſt wicked ſpirit beſtirred himſelf.

The Myſterie of the woman inhabiting in the Wilderneſſe.

The childe bearing woman, the *Dragon* being vanquiſhed henceforth dwelleth in the *Wilderneſſe*, whereby the ſtate of the Church delivered from the heathen tyranny untill the ſeventh Trumpet and the ſecond coming of Chriſt is figured; not in the type of one lying hid and inviſible, but as it were in *a certaine middle condition*, like that of the *Iſraelites* wandering in the Deſart, from their departure out of *Egypt*, untill their entrance into *Canaan*: a ſtate indeed thereof, ſafe from the furie of that red Dragon, as of *Pharaoh*, but not as yet come to that glory, as it were the poſſeſſion of *Canaan*, whereunto at length ſhe was to attaine, the reſt of the enemies being vanquiſhed. A ſtate indeed which outwardly ſhould be better then the ſervitude of that Ethnick tyranny, out of which as it were out of the bondage of *Egypt*, the Chriſtian people by the power of Chriſt eſcaped: conſidering that leave was given from thenceforth by the favour of Chriſtian Emperours and Kings to worſhip Chriſt freely, like as was to the *Iſraelites* in the Wilderneſſe of ſerving *Jehovah*; the Temples alſo and Tabernacles for Chriſtian worſhip being ſtately built, the politie of the Church ſetled with Lawes, ſacred Revenues, Tythes and Offerings; but no leſſe unhappy by manifold Apoſtaſie, then *Iſrael* continuing in the Wilderneſſe by the Calfe,

Calfe, *Baal Peor, Balaam, Korah, &c.* Neither is that happily to be neglected that the forty two moneths of this Chriſtian woman *abiding in the Wilderneſſe*, doe anſwer to ſo many Manſions of *Iſrael* in the Deſart. See *Numb.* 33. The reaſon and aptneſſe of the Type being thus unfolded, let us open the Text particularly and fit it to the thing in hand. Chap. 12.

And when the Dragon ſaw that he was caſt unto the Earth, he perſecuted the woman which brought forth the man childe. Verſ. 13.

And to the Woman were given two Wings of a great Eagle, that ſhe might flie into the Wilderneſſe from the face of the Serpent into her place, where ſhe is nouriſhed for a time, and times, and halfe a time. 14.

And the Serpent caſt out of his mouth water as a flood after the woman, that he might cauſe her to be carried away by the flood. 15.

Here is the firſt attempt of Satan caſt downe, not indeed as yet utterly caſt out, but ſtaying a little while below; that while her child ſhould get the upper hand he might if by any meanes he could oppreſſe the *Woman* betaking her ſelfe to the eſtate of one in the *wilderneſſe*, before ſhe could in perfect ſafety from his fury attaine thither. For ſhe came not preſently into the Wilderneſſe after ſhe began to get away, but by ſome ſpace of time interpoſed. Even as *Iſrael* alſo in his paſſage undertaken thither out of *Egypt* ſpent ſome time. Now the words here put are ſo to be conceived, that there may appeare to be ſome kinde of reference to that which formerly was ſpoken of the womans flight into the Wilderneſſe, with this or the like underſtanding: *When the Dragon ſaw that he was caſt unto the Earth, he perſecuted the Woman which brought forth the man childe.* For when as (as aforeſaid) *after the birth of her childe, and his taking up into the Throne, it was granted to the Woman that ſhe might depart (to wit, by giving her two wings of a great Eagle,* as it were by a certaine flight) *into the wilderneſſe where ſhe ſhould be nouriſhed for a time, times, and halfe a time:* he caſt out of his mouth water as a flood after her, that he might cauſe her to be carried away by the flood. So alſo *Pharaoh* perſecuted the people of *Iſrael* marching from his dominion into the Wilderneſſe, but with another flood.

The great Eagle is the Romane Empire. *His two wings* two

Chap. 12. *Caſars* of the Empire parted into two parts, the *Weſt* and *Eaſt* by whoſe protection and conduct the Church departed into an Eremiticall eſtate. For it is knowne that the Romane Empire, ſo ſoone as it had received the Chriſtian faith, became parted into two parts, and fled as it were with two wings of *Caſars*. The *Eagle* being the Enſigne of the Romane Empire maketh this interpretation obvious to every underſtanding. But what forbiddeth to confirme the ſignification alſo of the Propheticall Type out of the *Apocriphall* Writer? that is *Eſdras* the Prophet (for by this name *Clemens Alexandrinus* citeth him, *Strom. lib.* 3. a little before the end) in whom the type of the *Eagle* ſignifieth the fourth Kingdome, the twelve feathered wings, ſo many firſt *Caſars* thereof. See *Chap.* 11. and 12. But tell me Reader whether thou wilt not ſay that here is reſpect had alſo to that of the Lord, concerning *Iſraels* departure out of *Egypt*, *Exod.* 19. 4. *Ye have ſeene*, ſaith he, *what I did to the Egyptians, how I bare you on Eagles wings, and brought you unto my ſelfe*, that is to ſay, into the Deſart?

But there is another thing in this *verſe*, which requireth manifeſtation: wherefore the time of the *Womans* abiding in the Wilderneſſe, which before was accounted by dayes, is here turned into yeers, or *a time, times, and halfe a time?* I certainly can finde out no other cauſe of this changing one for another, then that it ſhould be the Key of the like notation of time in *Daniel*, and ſhould admoniſh us, that the Church is now in the very ſame times, which he had defined, by the period of *a time, times, and halfe a time*. And ſurely without this ſigne that ſetting downe of time had beene moſt uncertaine, and intricate. For from whence or by what marke could it have beene knowne, that *time*, doth ſignifie a yeere? or that *times* doth not ſignifie more then *two yeeres?* But now out of this change it is evident that that ſpace is to be reſolved into one thouſand two hundreth and ſixty dayes, and therefore ſignifieth, *A yeere, two yeeres, and an halfe.*

Theſe things being brought to light in this manner, let us diligently conſider at length, what that water may be, which like a flood the *Dragon* caſt out of his mouth, to drowne the woman, while ſhe made haſt into the Wilderneſſe. *The well-ſpring of the mouth is ſpeech and doctrine*, according to that *Prov.* 18. 4. *The words of a mans mouth are as deepe waters, the well-ſpring of wiſe-*

dome

dome is a flowing brooke. Whence the word נבע which ſignifieth ἀποζαλύζειν and to runne out like a fountaine, is applyed to Doctrine, as *Pſal.* 78. 2. *I will open my mouth in parables, I will caſt out or utter darke ſayings from the foundation of the world:* which is alleadged concerning the doctrine of our Saviour, *Matth.* 13. 35. So *Prov.* 1. 23. Wiſedome is ſaid to preach in the ſtreets: *I will poure out my ſpirit unto you, I will make knowne my words unto you.* What therefore ſhall that caſting out of the mouth of the Serpent the venemous Beaſt be, but *peſtiferous doctrine*, that is, *hereſie?* according to that, *Prov.* 15. 28. *The mouth of the Wicked will powre out or iſſue forth evill things.* The hiſtory of this time ſheweth it, proceeding *out of the mouth of the Dragon like a flood*, I ſay, *Arianiſme* and the off-ſpring thereof. By this *flood of his the Dragon* had well neere cauſed the woman to be carried away; certainly he deſired it. And verily it was a wonder that the Romane Emperours, who then newly had given their names to Chriſt, and had not as yet fully ſettled Chriſtianity, had not caſt away the faith being offended and alienated, by ſuch horrible diſcord of opinions among Chriſtians (even but a little while taking breath after perſecution) in ſo chiefe a point, with ſuch mortall hatred of the parties, tumults, cruelty againſt their brethren, even equalling that of the heathen. Chap. 12.

But the Earth helped the woman; for the Earth opened her mouth and ſwallowed the flood which the Dragon caſt out of his mouth. Verſ. 16.

That is, the multitude of Chriſtians in Councels prevayling in the Orthodox faith, dranke up the Diabolicall inundation: even as the Earth is wont to doe the water, when it is exceeding dry. For if the *Water* (but venemous and contagious ſuch as proceedeth out of the mouth of the Serpent) doth repreſent *hereſie*; the reaſon of the analogie did altogether require, that that which ſhould drinke it up and aboliſh it, ſhould be figured by the *Earth*, as which by its drineſſe is wont to drinke up the inundations of waters. Which truly in this matter falleth out ſo much the more apt to ſignifie the thing in hand, becauſe even other where in an hyſtoricall and ſimple ſpeech, the earth in many places is wont to be put for the inhabitants of the Earth. See *Gen.* 41. 57. 1 *Sam.* 14. 25. *Deut.* 9. 28. and in many places beſide.

Concerning

Concerning the tenne horned Beaſt blaſpheming God, and the two horned Beaſt or falſe Prophet his Authour and chiefe prieſt.

At Chap. 13. A New Tragedie of evils did ſet upon the woman being entered the bounds of the Wilderneſſe: for forthwith ſhe falleth upon a double Beaſt, in appearance indeed little to be feared; as reſembling the *Panther* or *Lambe*, but no whit the *Dragon* or *Serpent*, the likeneſſe of whom alone ſhe abhorred; Yet in truth * the onely one in truſt for that Dragon caſt downe, and one that in his ſtead, ſhould much vexe her off-ſpring which ſhe ſhould bring forth in the Wilderneſſe.

* *Fiduciarium.*

Verſ. 17. *And the Dragon was wroth with the woman* (for from thence I fetch the ſtory of this Chapter) *and went to make warre with the remnant of her ſeed* (to wit with them which ſhe was to bring forth in the Wilderneſſe) *which keepe the Commandements of God, and have the teſtimonie of Ieſus Chriſt, and he ſtood upon the ſand of the Sea.*

That is, when the Dragon had perceived (he who even now was deprived of the Romane Empire) that he nothing prevailed by the flood of *Arianiſme* to overwhelme the woman flying into the Wilderneſſe, but that nevertheleſſe ſhe was come ſafe thither; and furthermore that the Romane Empire would no more ſuffer, that he in his proper name, ſhould manage the affaires there, as in times paſt: he ſetteth upon her by another way; to wit, by ſubſtituting covertly for himſelfe * a deputed Kingdome; and to that end he ſtood upon the ſand of the Sea, that he might raiſe to himſelfe a new deputed forme of the Romane Kingdome then to have its beginning. Now the hiſtory of a two-fold Beaſt to manage the Romane State followeth; the one *Tenne horned*, the other *Two horned*, tyed in a neere alliance betweene themſelves, both of them reigning together, and in the ſame Dominion. The firſt of which being the *Tenne horned* thou mayeſt call *Secular*; the other being *Two horned, Eccleſiaſticall.*

* *Regnum vicarium.*

Of the Tenne horned Beaſt.

The Tenne horned or ſecular Beaſt, is that *Whole ſtate of tenne Kingdomes*

Kingdomes or thereabouts (into which the Empire of *Cæſars* was parted by the warres of the Barbarians after the Dragon was thruſt out) growing together againe into one Romane Commonwealth, the wickedneſſe of the *Dragon* being renewed. Chap. 13.

I ſaw, ſaith he, *a Beaſt riſe up out of the Sea, having ſeven heads and tenne hornes, and upon his hornes tenne crownes, and upon his heads the name of blaſphemy.* Verſ. 1.

The ſame *Beaſt* is here deſcribed which afterward, *Chap.* 17. beareth the *Whore*; even the ſeven headed Romane Beaſt under the courſe of the laſt head. I ſaw ſaith *Iohn*, the type of that laſt State of the Romane kingdom, wherein governing under the ſeventh head, it ſhould be devided into ten kingdoms, and yet, even as he had done under his former heads, he ſhould blaſpheme the only true God by the worſhip of Idols. For the number of *Seven heads*, is the enſigne of the Romane kingdom as is the bearing of *Ten hornes*. The *name of Blaſphemy* is a note of Idolatry. *The crownes ſet upon the hornes* (which are only of the laſt head) doe ſhew that that kingdom ſhould be exhibited under the courſe of the laſt head; which will be further confirmed by the reſt of the deſcription of the *Beaſt*.

And the Beaſt which I ſaw was like unto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion. Verſ. 2.

That is, this kingdom, in reſpect partly of regiment and ſtate, partly of its nature was ſo ordained; that it did reſemble in a certaine confuſed temperament thoſe three Monarchies, long agoe ſet forth to *Daniel* by the ſame Beaſts. For truly in the reſidue of the ſhape of his body it ſhould reſemble the *Græcian*; in the feet by his going the *Perſian*, in his mouth by making Edicts the *Babylonian* Kindgdome. For the *Leopard* is the type of the Kingdome of the *Græcians*; the *Beare* of the *Perſians*; the *Lion* of the *Babylonians*.

Firſt therefore, that Kingdome in the body of it was plainly like the Græcian, that is a Kingdome divided into more Kingdomes like unto that, *Dan.* 7. 6. and 8. 8. 22. For the Græcian was divided into four parts, but this laſt Roman was to be parted into tenne Kingdomes; the type thereof is the bearing of *tenne hornes* upon the head of the laſt Beaſt, which by the interpretation of the Angel afterward, *Chap.* 17. are tenne Kings or Kingdomes Verſ. 12.

Chap. 12. domes, into which the Romane Empire of the ſixth head being rent ſhould grow together againe into a new Kingdome under the ſeventh for to beare the *Whoore*. Now that the *tenne hornes* are onely of the laſt head, that is the ſeventh, and not promiſcuouſly of them all, as it is commonly accounted, I thus demonſtrate: the head flouriſhing, the hornes flouriſh; which declining, the hornes alſo growing thereupon muſt needs decline. Firſt therefore the hornes could not be on the five firſt heads, becauſe

Verſ. 10. thoſe five heads, as the Angel ſaith, *Chap.* 17. were paſſed then in the age of *Iohn*, and together with the courſes of the heads, the courſes of the hornes, alſo growing upon the ſame were paſſed; neither in the ſixth, becauſe that reigning in the age of *Iohn* (as alſo the Angel cleerly affirmeth) notwithſtanding the time of the hornes was not as yet come. For, ſaith he, *the tenne hornes are tenne Kings, which have received no Kingdome as yet.* They remaine therefore for the laſt head. Away with you paynters therefore, which here at your pleaſure diſtribute the tenne hornes among ſeven heads; beſtowing upon ſome, one, upon others, according to your liberalitie, two: which how unfit it is, and farre from any ground of the Text, yea and plainly repugnant to the interpretation of the Angel; there is no man which being now admoniſhed, ſhall throughly conſider, but will confeſſe. It is therefore to be taken for true and certaine, that it is the ſeventh head alone in that ſcale of heads one ſtanding above another, being the higheſt in ſituation, the laſt in time, which beareth the hornes. I now therefore proceede to expound the remaining Effigies of the ſame laſt *Beaſt*.

And this Beaſt in the *feete*, by which the body is ſupported, with which it moveth and goeth, and the former of which in Beaſts are in ſtead of hands and armes for handling, ſnatching and fighting; in *feet*, I ſay doth exceedingly reſemble the Empire of the Perſians: ſince as they did relye upon the Councels of their

* *Magi* Wiſards. * Wiſe men in managing their affaires, ſo the Romane Kingdome of the laſt ſtate is governed by the authoritie of the Monks and Idolatrous Clarkes like to thoſe Wiſe men. Whether that be-

Verſ. 12. longeth which afterwards ſhall be ſaid of that other *Beaſt the falſe Prophet, that he exerciſeth all the power of this tenne horned Beaſt before him.* For feet here are to be conſidered, not as the baſeſt and more unworthy members of the body, but as they are

in

in Beaſts, not onely inſtruments of going, but alſo of fighting and catching their prey; in which of Beares (I ſpeake of the former feet) the principall ſtrength of the body conſiſteth. Neither are feet here to be underſtood, that part onely which maketh the tract upon the ground, but which as the foreſaid part comprehendeth the thighs and armes alſo. Chap. 12.

To conclude, the *tenne horned Beaſt*, maketh Edicts with a Babylonian mouth; to wit, commanding the worſhipping of Idols and Images, denouncing the penalty of death and burning alive, againſt thoſe that refuſe, in like manner as that *Nebuchadnezar* againſt the *Iewes* refuſing to worſhip the golden Image, which he had erected to his *Bel* of ſixty cubits long, *Dan. Chap.* 3. Notwithſtanding I would not that the interpretation of others ſhould receive any prejudice by this of mine; theirs I meane, who conceive it rather reſpecteth the naturall diſpoſition of theſe three Beaſts; the nature or crueltie of all which the *tenne horned* ſhould expreſſe. Let every one uſe his owne judgement.

And the Dragon gave him (he that was caſt down who ſtood upon the Sea ſand) *his power* (that is his ſtrength or forces צבאו or חילו) *and his ſeat and great authoritie.* Verſ. 4.

Δύναμις with the Seventy ſignifieth *forces* or an *Army*, out of the uſe, as it ſeemeth of חיל of the *Hebrewes*, whereby both, as well ſtrength & power, as alſo an army is ſignified: the Seventy, *Exod.* 14. 28. concerning the Army of *Pharaoh* drowned doe thus tranſlate: *The waters covered* πᾶσαν τὴν δύναμιν Φαραὼ *all the Hoſt of Pharaoh:* and 15. 4. τὴν δύναμιν αὐτῶ ἐρριψεν εἰς θαλασσαν *his Hoſt hath he caſt into the Sea:* and ſo in many places; not onely with them alone, but alſo with prophane writers. From this notion are Κύριος δυνάμεων, *The Lord of Hoſts.* And *Mat.* 24. 29. δυνάμεις τῶν οὐρανῶν σαλευθήσονται *the powers or Hoſts of the heavens ſhall be ſhaken:* likewiſe in the next *verſ.* it is ſaid, *The Son of man ſhall come in the clouds of the heaven* μετὰ δυνάμεως, καὶ δόξης πολλῆς. which in the *Chapter* following is expounded ἐν τῇ δόξῃ Verſ. 31. αὐτῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτῦ, *in his glory, and with all the holy Angels with him.* So in this place, *The Dragon* (or Satan) *gave to the tenne horned Beaſt* τῶ δύναμιν αὐτῦ, that is, *his forces*, or *his Hoſt.* Now the forces of Satan are his Angels or * Devils, and Idols the receptacles of * Divels. To wit, theſe forces, he gave *to this laſt Beaſt* to be garniſhed and adorned, together with *his* * *Demons.* * *Damons.*

Chap. 13. *ſeat and great authoritie:* that is, in one word, that univerſall authoritie, from which lately he had fallen, being overcome and vanquiſhed by *Michael* and the holy Martyrs and Confeſſors of Chriſt. So that the *Dragon* or Satan, in this *Beaſt of the laſt ſtate* did in a certaine manner recover his ancient dominion which he had exerciſed in the ſtate of the *Red Dragon*; but in a repreſentation ſo unlike the former, that the *Seed of the woman in the Wilderneſſe* did for the preſent little obſerve it. For now the *Dragon* did not behave himſelfe like a Dragon as before, that is, he profeſſed not himſelfe to be what he was, the ſworne enemie of the Chriſtian profeſſion: for if he had done this, *the Seed of the woman* would preſently have knowne him, and would have taken heed of him as of a moſt cruell enemie; to wit, out of that inbred antipathy, which God even from the beginning of the world had ordained ſhould be between them: *I will put*, ſaith he, *enmitie betweene thee and the woman, and betweene thy ſeede, and her ſeede.* But ſurely when as he had transfigured himſelfe into the ſhape not of a Serpent, but of another Beaſt, having no affinitie with a Serpent; it was not ſo hard a matter for him to deceive *the ſeede of the woman*, (that is, the Chriſtian Church being joyfull for the late victory, and now ſecure from the *Dragon*) and to allure it to obey him. Which the falſe deceiver did ſo cunningly and ſecretly under the maske of a Beaſt which he himſelfe did hate: that not till it was too late the Church did know her ſelfe to be deceived by the old enemie, and to worſhip the *Dragon* under this maske. For who would have ſuſpected that under the repreſentation of a *Leopard*, or of a *Panther* (which is the ſame) there had lyen hid the *Dragon*; that is, under the ſhape of that Beaſt, which, when as other Beaſts being allured either by the beauty of the skinne, or the ſweetneſſe of the ſmell, love to come neere unto and looke upon; onely the Dragon is ſaid to abhorre and to flie from? Or, that I may a little more cleerely unfold the matter; who would have judged that under an Empire pretending the worſhip of Chriſtian Religion, demoliſhing Idols; horrible idolatry, and lately aboliſhed heatheniſme, ſhould be mainly ſet up, and promoted by lawes and Edicts.

Gen. 3.15.

Iſidor. lib. 12. 2. πάνθηρ ſo called becauſe he is the friend of all other Beaſts excepting the Dragon.

Verſ. 3. *And I ſaw one of his heads* (to wit the ſixt) *as it were, wounded to death* (this came to paſſe in the battell with *Michael* and the holy Martyrs) *and his deadly wound was healed*, to wit,

wit, by the medicine of this ſubſtituted authoritie. Chap. 13.

Now that the *ſeven headed Dragon.* (I meane the Romane Empire upon which the old Serpent did ſit, that is to ſay, Rome heathen) was the *Beaſt of the ſixt head*; may as well appeare out of that which is ſaid afterward concerning thoſe heads, *Chap.* 17. that *five* were already *fallen* in *Iohns* time, one (which is the ſixt) governed the Romane State at that time; as alſo chiefly, becauſe that this *Beaſt of the laſt courſe* ſucceeded him next in the ſame ſeale. The *Dragon*, I ſay, is ſaid here to have given his ſeat to the *Beaſt of the laſt courſe or ſeventh head*; therefore he was his laſt predeceſſour, or a *Beaſt of the laſt head ſave one.* Neither let that move any man that yet under the courſe of the ſixt head, (this *Beaſt*) did not withſtanding appear *ſeven headed* there in the viſion. For although the heads kept their courſes, not together, but in order and one after another: yet not withſtanding the *Beaſt* with all the furniture of his heads and hornes, is preſented under any State; to the end that one and the ſame Romane kingdom might be every where ſignified, although ſometime by ſome, ſometimes by other courſes of governments.

But let us return to the text; where the Complutenſe edition, *Irenæus*, *Aretas*, the Siriaque Paraphraſt lately ſet forth, and among the Latines *Primaſius* conſenting doth not allow the word (*vidi Iſaw*) but joyneth the words μίαν ἐκ τῶν κεφαλῶν with the word ἔδοκεν, as it were to this purpoſe, *The Dragon gave him his power and his ſeat and great authoritie, and one of his heads wounded with a mortall ſtroke, that it might be healed.* I ſuſpect that alſo the vulgar Latine anciently reade it ſo, becauſe of that (*de capitibus ſuis*) for otherwiſe it would ſeeme it ſhould have been ſaid (*de capitibus eius*) But whether this reading be to be preferred before the other, I will not raſhly affirme; only this; it ſeemeth to be ſo very ancient, that I marvell it is not marked by *R. Stephanus.* But whatſoever it be, the reading received, if we interpret it rightly and as the matter it ſelf altogether requireth, it will come plainly to the ſame ſenſe: *I ſaw*, ſaith he, *one of his heads* ὡς ἐσφαγμένην εἰς θάνατον, that is, as if it had been *wounded to death*; to wit, not then, the Apoſtle looking on, but before it roſe out of the Sea in this forme, ὑπερσυντελικῶς or in a preterpluperfect ſenſe: even as before, *Chap.* 5. 6. he ſaid he had ſeene in *the midſts of the Elders*

Chap. 13. *Elders and Beasts a Lambe ſtanding ὡς ἐσφαγμένον,* that is, *as it had been ſlaine, not ſlaine* then while he looked on.

But that which is added concerning the curing of the wound, that either he ſaw done while yet the *Beaſt* roſe out of the Sea, or as ſoone as he roſe thence. Neither was this healing any later deſtinie (which notwithſtanding is beleeved of the moſt hitherto) but the very nativitie of the laſt *Beaſt*. There was a paſſage from every of the other heads to the courſe of the ſucceeding head, without a wound; but in the paſſage from the ſixt to the laſt, the *Beaſt* fell down with the deadly wound: from the healing whereof, I ſay, neither ſooner nor later, the *ten horned Beaſt*, or the *Beaſt of the laſt head*, tooke his beginning, neither fetcht he his originall higher. Which that it is ſo the whole order of the following narration proveth. For whatſoever evill the *Beaſt* is mentioned to have committed, whatſoever worſhip and adoration is done unto him by the inhabitants of the earth, all that is ſaid to

Verſ. 3. come to paſſe after the curing of that wound. *I ſaw*, ſaith he, *one of his heads as it were wounded to death, and the wound of his death, or deadly wound, was healed, and the whole earth wondering followed*

Verſ. 4. *the Beaſt*, to wit now healed, *and they worſhipped the Dragon, &c.*

Verſ. 5. Then alſo *there was given unto him a mouth ſpeaking great things*

Verſ. 6. *and blaſphemies, &c. And he opened his mouth againſt God, &c.* All theſe things came to paſſe after the healing: but before this none of the hainous acts of the *Beaſt* are reported, no mention of any ſubjection or honour conferred upon him by the Nations. Whatſoever before is mentioned, pertaineth partly to the forme of the *Beaſt*, partly to the occaſion and manner of his riſing. And wherefore, I pray you, ſhould we frame unto our ſelves an Antechriſtian Beaſt, whereof for ſometime no actions are related, no perſecution mentioned? yea if we follow the reading of *Irenæus* and the Complutenſe, leaving out the word *vidi*, *I ſaw*, there will be no place more left for ſuch interpretation.

Verſ. 3. *And all the world wondered after the Beaſt.*

That is with full approbation and conſent they tooke part with the Beaſt.

Verſ. 4. *And they worſhipped the Dragon which gave power unto the Beaſt, and they worſhipped the Beaſt, ſaying, who is like unto the Beaſt? who is able to make warre with him?*

That

That is then worſhipped not the *Beaſt* ſimply as the *Beaſt*, but alſo as the ſubſtitute *of the Dragon*; and therefore they worſhipped not the *Beaſt* only, but under the maske of the Beaſt the *Dragon* himſelf alſo. For to worſhip the *Beaſt* except as an Idolater *the Dragons Vice-gerent*, in which ſenſe it is here ſpoken, had been no more impious, then to yeeld obedience to any worldly authoritie. Doubtleſſe the Beaſt doth ſignifie the kingdom. Now to *worſhip the Beaſt*, out of the uſe of the Hebraiſme and the Eaſt, is no other thing, then to be ſubject to the ſame. Which that * explication added to the word *of worſhipping* doth not obſcurely ſhew: *they worſhipped*, ſaith he, *the Beaſt*, ſaying, *Who is like unto the Beaſt? who is able to make warre with him?* As if he ſhould have ſaid, they did freely yeeld themſelves in obedience to the *Beaſt*, as to one who ſo farre excelled in power, that none was able to make reſiſtance or to wage warre with him. In which ſame ſenſe, *Verſ.* 12. the earth it ſelf and not alone the inhabitants thereof, is ſaid to *have worſhipped the Beaſt*, that is, to have yeelded to his dominion. Καὶ ἐποίει, ſaith he, τὴν γῆν, καὶ τοὺς ἐν αὐτῇ κατοικοῦντας, ἵνα προσκυνήσωσι, &c. And *cauſeth the Earth and them that dwell therein to worſhip, &c.* So in the bleſſing of *Iacob*, Gen. 27. 29. *Let people ſerve thee* καὶ προσκυνησάτωσάν σοι *and nations bowe down to thee: be lord over thy brethren* καὶ προσκυνήσουσί σοι *and let thy mothers ſonne bowe down to thee.* Moreover concerning this acception of προσκυνεῖν: See *Gen.* 37. 7. and 49. 8. in the bleſſing of *Iuda*, alſo *Eſa.* 45. 14. But to be ſubject to the *Beaſt* according to his religious conſtitution as he reſembleth the *ſeven headed Dragon*, that truly is blaſphemy and impious againſt God. Whereupon who doe ſo worſhip the Beaſt are ſaid to worſhip the Dragon in worſhipping the Beaſt. Chap. 13.

* ἐξήγησις.

*And there was given to him a mouth ſpeaking great things and blaſphemies, and power was given unto him to * continue fourtie and two moneths.* Verſ. 5.

* *Faciendi* of doing.

Hitherto of the conſtitution and ſtate of the *Beaſt*. Hereafter is expounded, in what matters he exerciſed his power committed to him by the *Dragon*; that is to ſay in two; in blaſphemy againſt God, and perſecution of the Saints. But the whole deſcription is taken out of the propheſie of *Daniel, Chap.* 7. where is handled the ſame Romane Beaſt of the laſt State which is here ſpoken of. But thoſe things which are declared there by the Angel

Chap. 13. gel to *Daniel* more ſuccinctly, are here opened more at large to *Iohn*, as it were an explication being interpoſed.

There was given to him, ſaith he, *a mouth ſpeaking great things*; thoſe words (a mouth ſpeaking great things) are out of *Daniel*; but here thoſe great words are expounded by *blaſphemies*: by which name, as by and by ſhall be ſaid, Idol worſhip is ſignified, a matter indeed of the higheſt contumely againſt God. Further he ſaith, *that the Beaſt ſhould ſo blaſpheme forty two moneths*, to wit, annall moneths; during the very ſame ſpace of time, wherein the Gentiles ſhould trample the outer Court *of the Temple, or the holy Citie*; and not without cauſe: for ſince that prophanation of the Gentiles doth altogether tend to the ſame impietie, whereunto the blaſphemie of the *Beaſt* doth; each of them may ſignifie the dominion of the power *of darkneſſe and of the night*, and therefore meaſured not by *yeers* or *dayes*, according to the motion of the Sun, but by moneths after the motion of the Moon, which ruleth the night. And ſurely, unleſſe the holy Ghoſt would have the ſpecifying of the time to be referred to the *blaſphemie*; to what end hath he brought it in in this place preſently after the mentioning of blaſphemie? Therefore the moneths of the *Beaſt* are not to be meaſured from the beginning of his cruelty or warre againſt the Saints, but of his blaſphemy. So that if the word of doing ſhould ſignifie ſome certaine act or ſtate of the authoritie of the Beaſt (ſome ſuch thing ſome may imagine is meant here by the power of acting or doing) that ſhould be altogether referred to the act of blaſphemiog. But τὸ ποιῆσαι ſeemeth rather to be uſed in the ſignification *of continuing* or *abiding*, as otherwhere it is wont being joyned with words of time. For ſo *Acts* 15. 33. ποιήσαντ ς δὲ χρόνον *after they had tarried there a ſpace*: and 18. 23. ποιήσας χρόνον τινὰ, *When he had ſpent ſome time*, or ſome while: and 20. 3. ποιήσας τε μῆνας τρεῖς, *there abode three moneths*. 2 *Cor.* 11. 25. νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, *a night and a day I have been in the deepe*. Adde *Jam.* 4. 13. *To day or to morrow we will goe into ſuch a citie*, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα *and continue there a yeere*. Where *Druſius* noteth עשה to be ſo uſed, *Eccleſ* 6. 14. and *facere* in the Latine tongue, *Seneca epiſt.* 67. *Quamvis paucissimos una fecerimus dies*, although we tarried but a few dayes.

* *In tabella marmorea.* * In the marble table; *Cum qua fecit annos* 9. with whom he dwelt nine yeers. *Apud Aſenium* 1. c. *Is ſervus fugerat & annum*

à fuga

à ſuga fecerat i. *egerat, manſerat, finierat, tranſegerat.* That ſervant fled and continued (that is) he dwelt, he abode, he ended, he ſpent, a yeere in flight. Theſe things being thus, why may not theſe words, (*Beſtia fecit menſes quadraginta duos*) have this conſtruction, the Beaſt lived, remained, continued blaſpheming fourtie two moneths? The force of which ſpeech thoſe that underſtood not, ſeeme to have inſerted into the text that word πόλεμον *warre* which is extant in ſome coppies. Chap. 13.

Now that which I ſaid, that here by the name of *blaſphemy*, as it were by *Way of eminency*, is ſignified Idolatry, or ſpirituall fornication: that may be proved by a double or treble argument. Firſt becauſe *Babylon* the Metropolis of this *Beaſt*, is termed *the mother of harlots*, and *the Kings and inhabitants of the Earth* are ſaid *to play the harlots* with her. But the Beaſt, which we have in hand, is none other thing, but the generality of thoſe Kings and inhabitants. Secondly, it muſt be ſuch a manner of blaſphemy as may fall into the courſes of the next antecedent, yea rather of all the other heads; for the names of *Blaſphemy* were put upon them all, *Verſ.* 1. Adde hereunto that *this Beaſt of the laſt courſe* is deſcended and compact of the renewing of the impiety of his predeceſſour of the ſixt courſe. Now what blaſphemy can be given to all theſe in common, except onely idolatry? None at all.

The uſe of Scripture, expreſſing the idolatry of the ancient people by this name doth further confirme this. Which that it may be underſtood, it is to be known, that there are three words in the Hebrew rendered in the acception of *blaſphemy* by the Greeke interpreters, and the vulgar Latine, חרף גרף and נאץ all which ſignifie idolatry.

For the word נרף, *Ezek.* 20. 27. *yet in this your fathers have* "*blaſphemed me, when I had brought them into the land; for the which I lifted up my hand to give it to them. They ſaw every high hill and all the thicke trees, and they offered there their ſacrifices, &c.* "גרפו

For the word חרף *Eſay* 65. 7. *which have ſacrificed upon the mountaines and upon the hills* חרפוני *have reproached me.* In the Engliſh tranſlation *have blaſphemed me.* And ſurely חרף anſwereth the Greeke βλασφημεῖν exactly as *Theodotion* hath tranſlated, *Prov.* 14. 31. for each of them ſignifyeth to *reproach.* Whereupon 2 *Kings* 19. 22. it is joyned with נרף as a *Synonima*: ותרפה מי חרפת *Whom haſte thou reproached and blaſphemed?* as alſo *Pſal.*

Chap. 13. *Pſal.* 44. 16. The Septuagints are wont to render each of them by ὀνειδίζω, παροξύνω, which ſignifie to *reproach* to *provoke*. Alſo the Chalde rendereth each of them by their word חרף which alſo ſignifieth to *reproach*. Furthermore (that I may adde this alſo) that it was uſuall not only with *Eſay*, but alſo with the Iews of the later age, by the * name of *blaſphemy*, to underſtand the worſhip of idols, may be gathered even out of the Chalde Paraphraſt where *Pſal.* 69. 10. for thoſe words, *the reproach of them that reproached thee hath fallen upon mee*, the Chalde hath *The rebukes of the wicked who rebuke thee, while they make their idols partakers of thy glory, have fallen upon me.*

* *Nomenclatura.*

It remaineth concerning the word נאץ which is the other of the two to which in the ſeventie βλασφημεῖν anſwereth. In *Forſter* it is to *vexe with contumelies, reproaches, curſing words. Ierome* in the *Pſalmes* according to the Hebrew truth, as often as it falleth out (and it happeneth five times) alwayes tranſlateth it to *blaſpheme*, with others it is to *contemne*, or *contemptuouſly to provoke*; ſo that the moſt true ſignification may ſeeme to be, with *reproaches and contumelies to provoke to wrath*. By this word, I ſay, as well as by the former that idolatry is ſignified, may appeare out of *Deut.* 31. 20. *When they ſhall have eaten*, ſaith he, *and filled themſelves, they will turne unto other Gods and ſerve them* ותאצוני * *and will reproach me.* So indeed is the vulgar in this place, in the ſenſe of blaſpheming, though not in the word. For what other thing is it, *to detract from God*, then to *blaſpheme him*? But otherwhere he expreſſeth the word alſo, as *Ierm.* 23. 15. 17. *from the Prophets of Ieruſalem* is pollution *gone forth upon all the land. They ſay* למאצי *unto them that blaſpheme me* (now the ſpeech is of idolaters) *the Lord hath ſaid, ye ſhall have peace and every one that walketh in the crookedneſſe of his own heart.*

* *Detrahentque mihi.*

To theſe if you pleaſe, may be added for illuſtration ſake, that the prophanations of *Antiochus* wherewith he polluted the Temple of God and his holy things, are called βλασφημίαι, blaſphemies, 1 *Mac.* 2. 6. and 2 *Mac.* 8. 4. And that *Kimchi* interpreteth that of, *Gen.* 4. 26. *Then the name of the Lord was prophaned by calling upon* it in an acception not much different: thus, *Then men went aſtray after idols and the invocation upon the name of the Lord was polluted and prophaned.* But how rightly I enquire not; yet ſo he hath turned it and tooke it.

Hereupon with the Schoole Doctors there are three kinds of

blaſphemy: one when that is attributed to God which agreeth not unto him: Another, when that is taken from God which is due to him: A third, when that is attributed to the creature which is appropriated to God, as in idolatry. For even as an adulterous wife reproacheth her husband, ſo the Church proſtituting her ſelf to idols, reproacheth God: ſince idolatry is ſpirituall adultery. Chap. 12.

And he opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle and them that dwell in heaven. Verſ. 6.

What heretofore he had ſpoken generally concerning blaſphemy, here he ſpecially proſecuteth, and diſtinguiſheth a three-fold idolatry of the *Beaſt*. For firſt he blaſphemeth *the name of God*; to wit, in the worſhipping of images, aſcribing *the incommunicable name of God unto ſtocks and ſtones. Wiſd.* 14. 21. or the name of God, that is, his perſon, (give me leave ſo to ſpeake) which then cometh to paſſe, when any thing beſides God himſelfe is worſhipped with divine honour. Secondly, his *tabernacle*, that is, the humane nature of Chriſt, wherein the Deitie dwelleth * perſonally. ὁ λὸγ☞ σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *and the word was made fleſh, and dwelt among us*, Ioh. 1. 14. and Ioh. 2. 19. *Deſtroy this temple and in three dayes I will raiſe it up. But he ſpake*, ſaith the Evangeliſt, *of the temple of his body*. And is not that alſo to this purpoſe (*a much more perfect tabernacle then that which was made with hands*) *Hebr.* 9. 11. This tabernacle I ſay the *Beaſt* blaſphemeth, whiles he beleeveth the body of Chriſt is daily made of bread by the tranſubſtantiating Prieſt, and therefore adoreth the Bread inſtead of Chriſt the tabernacle of God; yea he taketh it for a ſacrifice propitiatory for the living and the dead, as it were crucifying Chriſt afreſh. Alſo he blaſphemeth the *heavenly inhabitants*, that is, the Angels and Saints of heaven, whiles he calleth the Devils and Idols which hee worſhippeth by their names, what a reproach is this againſt the bleſſed ſpirits? yea, and a contumely alſo againſt Chriſt their Lord? in derogation of whoſe prerogative and glory, they are ſet up, even againſt their wils as mediators and interceſſours with God, patrones and protectors of mortall men after the cuſtome of the heathen. See thoſe things which we have written out of the divinitie of the Gentiles concerning Devils and their offices at the end of the firſt trumpet. And the *Beaſt* not content with this alone, moreover diſgraceth the bleſſed ſpirits with contumelious and wicked fa-

* ὑποσατικῶς. *Pitched his Tabernacle.*

Chap. 13. bles and miracles; that thou mayeſt doubt whether he ſin more by the worſhip which he would ſeeme to give unto them, or by contumelious fables.

Hitherto concerning the blaſphemy; it followeth concerning the other part of the *Beaſts* impietie, whereby he ſheweth himſelf the Deputie of the *red Dragon* by perſecuting the Saints.

Verſ. 7. For moreover, *it was given to him*, ſaith he, *to make warre with the Saints and to overcome them.*

Dan. 7. 21. In *Daniel* thus: *made warre with the Saints and prevailed againſt them.* But with what Saints? to wit, with the *ſeed* which happened to the *Woman* in the wilderneſſe. Now although the whole raigne of the *Beaſt* be a certaine warre againſt the Saints, (according to that which was ſaid in the beginning, *and the Dragon being wroth went*, under the maske of this Beaſt, *to make warre with the remnant of the ſeed of the woman which kept the commandements of God and have the teſtimony of Ieſus*) notwithſtanding another manner of warre is here meant, as appeareth, *Verſ.* 10. where concerning the like recompence * at length to be rendered to the *Beaſt*, it is ſaid, *He that leadeth into captivitie, &c. He that killeth with the ſword, muſt be killed with the ſword.* It is a warre therefore that is waged with ſlaughter and blood. Adde hereunto that we yet handle the deſcription not of the *Eccleſiaſticall Beaſt* but the *ſecular*, with which a warre of another kinde will ſcarcely agree properly.

* *Talio.*

But this warre the *Beaſt* did not wage preſently at his beginning, but after he had come to his perfection; * in the twelfth age from the birth of Chriſt. His firſt expedition fell heavie upon the *Albigenſes* and *Waldenſes* and by what other name ſoever the true worſhippers of Chriſt were then called: of whom there was ſuch a ſlaughter, that through France alone, if *P. Perionius* in his Hiſtory of that Warre make a right account, there were ſlaine at the hand of *ten hundred thouſand men.* For this crueltie extended not onely to burning men alive, loſſe of their goods, baniſhments, and other puniſhments of that kinde; but, that nothing might be wanting in ſo cruell a perſecution to the true name of a warre, whole armies were muſtered againſt them, and with thoſe expeditions bearing the Croſſe, firſt appointed againſt the Saracens, now turned againſt Chriſtians of the uncorrupted and pure Religion, who refuſed to worſhip the *Beaſt*, they raged with incredible

* 1. The 1200 yeere.

ble furie and crueltie about ſeventy yeers. Hiſtories of this ſlaughter are ordinarie, to which I referre the Reader. Notwithſtanding I am diſpoſed to recite the words of *Thuanus* an excellent Hiſtorian but of the other ſide; *Againſt the Waldenſes*, (ſaith he, in the Preface of the Hiſtory of his time) *When as exquiſite puniſhments did little prevaile, and the evill was exaſperated by the remedie which was unſeaſonably applyed, and the number of them daily encreaſed, Whole armies at length were muſtered; neither was the warre fought againſt them of leſſe weight, then that which ours before waged againſt the Saracens; of Which this was the iſſue, that they were rather beaten, put to flight, every where ſpoyled of their goods and dignities, and ſcattered here and there, then being convicted of errour, brought to repentance. Therefore they who had defended themſelves with armes in the beginning, afterwards being conquered by armes, fled for refuge into our countrey of Province, and the Alpes bordering upon France, and found in thoſe places refuges for their [illegible] and doctrine: A part departed into Calabria, and there continued long, even till the Popedom of* Pius 4. *A part paſſed over into Germany and ſetled their dwelling among the Bohemians, in Polonia and Livonia: others turning Weſtward found refuge in Britaine.* Chap. 13.

But truly in this warre, this alſo happeneth worthy of memorie, that the *Albigenſes* themſelves being conquered upon a time at *Morellum* with a great overthrow by *Symon Monfort*, Captaine of the ſouldiers * of the Croſſe, ſeemed to have made uſe of this Propheſie concerning the Beaſt his overcomming of the Saints for an Argument of comfort and conſtancie. For when the Biſhop of *Toloſſe* hindering the ſlaughter, admoniſhed thoſe which happily yet remaining abode in their Tents, by ſending a religious man unto them, that being convinced by ſo great a ſcourge of God being angry & as it were giving ſentence againſt them, now at length leaving their madneſſe they would be converted to the faith which they call Catholique: they retorting the ſentence, *that they were the vanquiſhed people of Chriſt*, as it were with this ſhield they fruſtrated the Biſhops purpoſe, and all of them to the laſt man valiantly died, being ſlaine by the hand of the ſouldiers returning back upon them.

* *Cruce ſignatorum.*

Out of the Epiſtles of the Prelates of France who followed the campe of the ſouldiers of the Croſſe at the latter end of the continuation of the holy Warre. *Edit. Baſil. an.* 1569 *pag.* 1101.

After this warre upon the *Waldenſes* and *Albigenſes*, cruelly did the Beaſt rage divers waies, as well againſt other remnants

Chap. 13. of them and in other places, as alſo againſt others their companions of the ſame pure Religion in what place ſoever: till at length nevertheleſſe after the yeere 1500. whole Kingdomes, Principalities, Common-wealths, the Churches being reformed, fell away from the dominion of the *Beaſt* to the partie of the *Saints*. Againſt whom afterward warre is waged, and continueth at this day, neither ſhall it be ended, untill the ruine of the *Beaſt*.

Now if any doe diligently conſider the whole *ſeries* of this ſlaughter comprehended in ſome few more then foure hundred and fiftie yeeres, and caſt the account of the number ſlaine: either I am deceived or he will ſee and wonder that perſecution of the *Beaſt* not onely to have equalled, but alſo exceeded thoſe tenne heathen Perſecutions when as yet the Dragon in his owne name bare ſway. We heretofore ſhewed the number of the *Albigenſes* and *Waldenſes* that were ſlaine eſtimated to tenne hundred thouſand men. From thence to the reformation of the Church, no man hath ſet downe the account of them that have beene cut off partly by fire, partly by ſword, partly by other torments. When as notwithſtanding it is knowne to be no ſmall number. From the beginning of the *Jeſuites* to the yeere 1580. that is, in little Cap. 6. n. 41. more the thirty yeeres, *Baldwinus de Antichriſto* noteth almoſt nine hundred thouſand Orthodoxe Chriſtians to have beene put to death, and that alone by the hand of the Executioner, the Duke *d'Alva* that cruell Champion of the See of *Rome* [a] gloried that he had beene the authour of the ſlaughter of 36000. ſoules in *Belgium onely* within a few yeeres. [b] *Vergerius* witneſſeth who beſt knew it, that the Inquiſition, as they call it of hæreticall pravitie, in ſcarce thirty yeers ſpace conſumed one hundred and fifty thouſand Chriſtians by ſundry manners of torments. * *Sanders* confeſſeth that many *Lollards* and Sacramentaries throughout all *Europe* were burned; who notwithſtanding, ſaith he, were not put to death by the Pope and Biſhops, but by Civill Magiſtrates; even ſo, as it was propheſied it was to come to paſſe. For of the *Secular Beaſt* it is ſaid, that he ſhould make warre with the Saints, and overcome them: and *Chap.* 17. *verſ.* 14. *Of the tenne Kings* that they ſhall make warre with the *Lambe* and with *his elect and faithfull*; but of *the Eccleſiaſticall Beaſt*, not that he Verſ. 15. himſelfe ſhall kill with the Sword but *cauſe that Whoſoever will*

not

[a] *Fra. Jun. & Tilenus ad Bellar. lib.* 3. *de Pont. Rom. cap.* 7.
[b] *Downams de Antich. pag.* 450.
* *De viſibili Monarch. lib.* 8. *dein.* 34.

not worſhip the Image of the Beaſt, be ſlaine with the Sword by the ſame Image of the Beaſt, as a little after we ſhall ſee. It followeth. Chap. 13.

And power was given him over all kindreds, and tongues, and nations. Verſ. 7.

But what is this power? Is it of ſubduing the Saints? as if it ſhould extend it ſelfe ſo farre as the Romane Dominion reacheth. For happily the ſpeech is not of the largeneſſe of Dominion but of Perſecution. But if any would rather take it otherwiſe, the ſenſe will be, that the authoritie of the *Beaſt* ſhall be ſo great, that no kindred, Tongue or Nation can reſiſt his impietie. Now here he meaneth not every ſeverall man (ſince there are many found in every age who kept their covenant with the Lambe) but entire kindreds, tongues, and nations, that is, Common-wealthes; of which, it is moſt true, that there was none found whom the *Beaſt* had not holden in obedience to his impiety for many ages: ſo that thoſe Chriſtians truly ſo called, which dwelt diſperſed here and there throughout the Provinces of the *Beaſt*, alone for that time made the undefiled Virgine Church; as who had (it is a griefe to thinke of it) no Citie, Common-wealth, much leſſe any Principalitie, or Kingdome of their profeſſion. But here it is to be remembred that the forme of the *Beaſt* is that impiety which ſucceeded the *Dragon* by communion whereof thoſe many Kingdomes (as we have ſaid) of the Romane Empire become one *Beaſt*. They therefore that took this upon them, are ſaid to yeeld to the authority of the *Beaſt*. Which all kindreds, tongues, and nations did.

And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the Booke of life of the Lambe ſlaine from the foundation of the world. Verſ. 8.

If any man have an eare, let him heare. Verſ. 9.

Now leaſt any one being bewitched by ſo univerſall and Catholique conſent to the lawes of the *Beaſt*, ſhould preſume it to be piouſly and well done, and that he may follow the example of ſo many kindreds, nations, and people, without danger; or elſe being diſcouraged and weakned with the grievouſneſſe of the perſecution, breake his covenant made with the Lambe, and yeeld to worſhip the Beaſt: the holy Ghoſt denounceth in what ſtate and account they are with God, who ſhall yeeld obedience

to

Chap. 13. to this moſter of impiety, by a very fearefull Elogie: to wit, that they are not regiſtred in the Catalogue of that *Lambe* ſlaine, but being deprived of the Kingdome of God, ſhall periſh eternally.

To this dreadfull Admonition is joyned an Apoſtrophe to
Verſ. 9. move attention: *If any man*, ſaith he, *have an eare, let him hear*: as if he ſhould ſay, O ye godly Chriſtians, liſten attentively, & deeply ponder what was even now uttered of the ſo unhappy condition of the followers of the Beaſt; neither is it a matter of light moment, but even ſuch as whereon the maine point of your ſalvation dependeth. For ſo ought the words to be referred to the former, and not to the words following; in like manner as it is evident the ſame are referred in the Epiſtles to the Churches twiſe or thrice. See *Chap. 2. 29. Chap 3. verſ. 6. 13. 22.*

Verſ. 10. *He that leadeth into captivitie, ſhall goe into captivitie: he that killeth with the ſword, muſt be killed with the ſword.*

A conſolatorie *Epiphonema* of the godly againſt whom, refuſing to obey him, the *Beaſt* ſhould cruelly rage with warre, impriſonment, and moſt cruell puniſhments: to wit, that it ſhall come to paſſe hereafter that God, their juſt avenger, ſhall exact puniſhment of ſo many ſlaughters, and ſo great cruelties, and render the like to the outragious Monſter.

Verſ. 10. *And here is*, ſaith he, *the patience and the faith of the Saints.*

That is, the Saints being confident of the equitie of the ſupreme Divine power & of his Iuſtice in diſpoſing humane affairs, ſhall be little troubled or dejected in their mindes at thoſe things which they ſhould ſuffer; but couragiouſly reſiſting the *Beaſt*, conſtantly and patiently expect revenge certainly and abundantly to come from God.

So hitherto we have handled the *Secular Beaſt*; now the Apoſtle proceedeth to the deſcription of the other *Beaſt* ſeene by him, to wit, *the Eccleſiaſticall Beaſt*, or rather *Pſeudopropheticall* which exerciſeth the government of the former *Beaſt* and his blaſphemies.

Concerning the other two horned Beaſt or the falſe Prophet.

Verſ. 11, &c. The *two horned Beaſt* or *falſe Prophet* is the Biſhop of *Rome* with his Clergie; having hornes indeed like a *Lambe*, of whoſe authority

authoritie of binding and looſing he braggeth that he hath a depu- Chap. 13.
tation, but ſpeaking Idolatry and ſlaughtering of the Saints as the *Dragon*. For this *Beaſt* was the author and founder of that *tenne horned Beaſt*, ſucceſſour to the Dragon for tyranny and blaſphemies under the maske of Chriſtian profeſſion, whoſe authoritie likewiſe as he exerciſeth, in the function of a high Prieſt; ſo alſo the Pope himſelf taketh upon him to be head and Monarch of the ſame, no leſſe then of his Clergie (with whom ſeverally he maketh up the *Pſeudoprophetical Beaſt*) making that ſeventh and laſt head of the Romane Common-wealth, in the Citie ſtanding upon ſeven hils: who doubtleſſe by ſignes and miracles, which to doe or to feigne was given to him with his Clergie; eſpecially by the thunderbolt of Excommunication as of Divine revenge he brought by little and little to that paſſe, that the Kings lately riſen up out of the diſſipated Empire of the *Ceſars* in the Romane Common-wealth; with one conſent ſubjecting their necks to him and to *Rome* now otherwiſe without Empire, they put on the *Image* of the old and now demoliſhed heathen Empire. Which ſo happily proſpered with him, that the Romane *Beaſt* the *Ceſarean* head being wounded, not onely revived plainly in that *Image*, but even the *Image* it ſelfe at the pleaſure of the falſe *Prophet* puniſhed with the *Secular* Sword, even as the *falſe Prophet* with the Spirituall, any whoſoever ſhould be diſobedient.

And I ſaw, ſaith he, *another Beaſt coming up out of the earth* Verſ. 11.
and he had two hornes like a Lambe, but he ſpake as a Dragon.

He ſaw another, to wit, the *Pſeudoprophetical* or *Pſeudo Eccleſiaſticall Beaſt*, which, as we ſaid, the *Pope* of Rome with his Clergie make up. For the *Pope* by himſelfe and alone, though he may be termed a *falſe Prophet*, yet he maketh not up the *Beaſt*, except his Clergie be joyned with him: ſince the Beaſt doth ſignifie a company of men compoſed of a certaine order of members like as a Beaſt hath; not one man alone. But he ſeeth him *coming up out of the earth*: that is not as that former, out of the Sea or dominions of the world, that is to ſay iſſuing from a more noble pedigree; but ſprung from the loweſt condition: or rather begotten, not by the aſſembly of armies or people contending by warre, as that *Secular Beaſt*; but ſpringing up ſecretly and without noyſe, like hearbes and plants growing out of the earth. For

Chap. 13. the *Sea*, as it may ſignifie a company of people in one Dominion, ſo in warre, an Army. *And he had two hornes like a Lambe*: that is, that two-fold power of binding and looſing committed to *Peter* and the reſt of the Apoſtles by Chriſt, and in that point in-
Iohn 20. 21. deed like the *Lambe*, in as much as he ſaid, *As my Father hath ſent me, ſo ſend I you.* Surely this authoritie the *Beaſt* pretendeth, and in that he carrieth himſelfe as Chriſts Vicar: but *he ſpeaketh as the Dragon*, intruth the *red Dragon* whom *Michael* a little before had caſt downe and deprived of the Romane Empire: whiles that, as he, he patronizeth the worſhip of falſe Gods and Idols by his authoritie and Decrees, and in like manner cauſeth the true and pure worſhippers of that *ſlaine Lambe* to be rooted out by perſecutions and ſlaughters.

Verſ. 12. *For he exerciſeth all the power of the former Beaſt before him.*

That fiduciarie power of the *Dragon*, committed upon truſt to the former *Beaſt*, and conſiſting in Idoll worſhip, the two horned *Beaſt* exerciſeth, as High Prieſt, who is to have the chiefe overſight in the execution of religious acts. *In the preſence of the Beaſt*, is the ſame as with him or in his behalfe; as if he ſhould ſay, *this two horned Beaſt*, is Chaplaine to the *ten horned Beaſt*; ſo that it ought not to be wondred at if he ſpeake like the *Dragon*. For ſo the *Hebrew* לִפְנֵי to which ἐνώπιον anſwereth, ſometime is æquivalent to the *dative caſe* of the perſon to whom ſomething is acquired, or for whoſe ſake it is done; as for that which is ſaid, 1 *Sam.* 2. 18. *Samuel was* λειτουργῶν ἐνώπιον τοῦ Κυρίου *miniſtring before the Lord*, it is *Chap.* 3. 1. λειτουργῶν τῷ Κυρίῳ *miniſtring to the Lord.* And particularly, doth the *Pope of Rome* the head of the *Beaſt* exerciſe the ſupreme regiment of that *Beaſt* alſo.

Moreover he cauſeth, that the earth and they that dwell therein doe worſhip the firſt Beaſt, whoſe deadly wound was healed.

That is, whatſoever at all that firſt Beaſt be, whatſoever obedience is given to his impietie, he acknowledgeth this High Prieſt the authour thereof: as by whoſe meanes it is brought to paſſe, that the earth and the inhabitants thereof worſhipped that firſt Beaſt, wch being healed of the mortall wound roſe out of the Sea. By what way and by what means and crafty fetches he compaſſed it, that he declareth particularly * in that which followeth.

* ἐν τοῖς ἑξῆς.

Verſ. 13. *For*, ſaith he, *he doth great wonders, ſo that he maketh fire come downe from heaven on the earth in the ſight of men.*

And

And deceiveth them that dwell on the earth, by reaſon of thoſe miracles which he had power to doe in the ſight of the Beaſt, ſaying to them that dwell on the earth, that they ſhould make an Image of the Beaſt which had the wound by a ſword, and he lived. Chap. 12. Verſ. 14.

For he doth καὶ ποιεῖ. for the *Hebrew vau* and thence καὶ in the Scripture is a conjunction not onely *Copulative*, but alſo *diſjunctive, rationall, cauſall, ordinative, explanative*, as the reaſon of the ſenſe requireth; which once to have ſhewed let it ſuffice. Now to the matter. The *Pſeudopropheticall* or *Pontificiall Beaſt*, was the authour unto the nations of eſtabliſhing that tenne horned Beaſt whereby the power of the Dragon revived. For by wonders and miracles he perſwaded them, to conſent with him in framing the *Image* of the Beaſt ſlaine in the ſixt head. Which at length being formed according to his pleaſure, that wound received in the ſtate of the *Dragon*, ſeemed to be cured, and the *Dragon-worſhipping Beaſt* to be renewed, by the bringing in of new Idolatrie and tyranny like the former. *For the Romane Beaſt of the laſt head, is the Image* of the Beaſt ſlaine in the ſixt head, *He ſaid*, ſaith he, *to them that dwell on the earth, that they ſhould make an Image of the Beaſt which had the wound by a ſword:* that is, his Image in ſuch condition as it was, when he received the wound. Verſ. 14. καὶ ἔζησε and he lived, that is, and ſo at length the *Beaſt* revived or was renewed. For theſe words doe not belong to the deſcription of the Beaſt whoſe Image was to be expreſſed, as it were the words of the falſe Prophet ſpeaking; but of the Angel reporting or bringing in the event of that counſell: to wit, *ſo that ſlain Beaſt revived.* And it is as if he had more at large ſaid after this manner. Λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔσχε τὴν πληγὴν τῆς μαχαίρας (καὶ δὲ ἐποίησεν οὕτω) καὶ ἔζησε, saying, *to them that dwell on the earth, that they ſhould make an Image of the Beaſt which was wounded with the ſword*; (*and they did ſo*) *and he revived.* As 2 King. 20. 7. *Eſay* ſaid, *Take a lumpe of dry figges; and they tooke and laid it on the boyle,* וַיְחִי καὶ ἔζησε *and he recovered*, that is to ſay, *Ezechias* or the boyle.

Doubtleſſe this is that which was ſaid in the deſcription of that *Secular Beaſt, that the Dragon gave him his power and great authoritie*, and thereupon his mortall wound recovered; that is, the Dragon imprinted the forme of his worſhip and authoritie upon

Chap. 13. upon a Beaſt of another religion, whiles he placed his Angels or
* *Dæmons.* * Devils, not indeed as in time paſt, by thoſe titles by which they profeſſed themſelves enemies of our Lord Chriſt, but under colour of Chriſtian Religion, to be worſhipped by the names of Saints and good Angels; yea and (O blaſphemie!) of Chriſt himſelfe. For he who worſhippeth Idols, by what name ſoever he calleth them, worſhippeth Devils.

Yea and that nothing might be wanting to the full Image of the *ſlaine Beaſt*, that is, of the *Dragon*; the *Pope* himſelfe alſo cauſed himſelfe to be honoured with divine honours and authoritie peculiar to God, as certaine Emperours *Worſhippers of the*
2 Theſſ. 2. 4. *Dragon* had done: ſo that *he as God ſitteth in the Temple of God ſhewing himſelfe that he is God*, as *Paul* ſaith. Which although *Iohn* or the Angel revealing the hiſtory of the Beaſt unto him, doth not here ſpecially touch, yet under the generall name of an *Image*, he would have it comprehended a part of that ſimilitude wherein the ſlaine *Beaſt* is reſembled.

And hitherto of the framing of the image; now of the wonders uſed for perſwaſion thereof. *He doth*, ſaith he, *great wonders ſo that he even maketh fire come down from heaven on the earth.* I ſhould here not unwillingly fall into the opinion of *Graſerus*, if it could be warranted by the writings of the *Hebrews*; that this *bringing fire from Heaven* ſhould be ſpoken by a proverbiall hy-
* εἰς ἔυξησιν. perbole, * for amplification of that which went before, as if it had been ſaid, He doth great wonders, yea even ſuch and ſo great, that they may ſeeme not farre different from the miracles of *Eliah* himſelfe, by which he did vindicate the true worſhip of God. *For the Iewes commonly*, ſaith *Graſerus*, *doe attribute ſo much to that miracle of Eliah, that they uſe it proverbially for all wonderfull workes wherein the glory of God is more conſpicuous.*

But if any man be not pleaſed herewith, let him follow the Complutenſe reading witneſſed alſo by many other coppies (ποιῶν σημεῖα μεγάλα καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνῃ *he doth great Wonders, and cauſeth that fire commeth down out of heaven upon the earth*) and ſo, as if the ſumme of thoſe things which are more largely ſet forth afterward were propounded in theſe words; let him interpret it of a double kinde of means, which the *falſe Prophet* ſhould uſe, to induce the inhabitants of the Chriſtian world, to frame anew the *Image of the Beaſt ſlaine* in his ſixt head; that is to

ſay,

ſay, by proviſion of miracles, and excommunication. By the one of which he might draw the nations unto errour, by the other he might breake the contumacy and pride of the ſtubborn. For both theſe, and to what end they tend, are handled in order in the words following. Concerning the wonders, in theſe words: *And he deceiveth them that dwell on the earth by the wonders which he had power to doe, ſaying to them that dwell on the earth, that they ſhould make the Image of the Beaſt which was wounded with the ſword*; and the words that follow to the 16. *verſ.* But concerning excommunication in theſe: *He cauſeth all to receive a marke in their right hand, or in their foreheads, and that no man might buy or ſell, ſave he that had the marke, or the name of the Beaſt, or the number of his name.* A Synechdochicall ſpeech, whereby the cenſure of the Eccleſiaſticall *Anathema* is meant, by the forbidding of commerce with others. And that truly is not unaptly reſembled to *fire from heaven*, or lightening. For what is it I pray you, in the name of God to deliver any one over to that eternall fire, other then to call for fire from heaven? eſpecially ſince that puniſhment of the wicked proceeding from God, is againe and againe in this booke ſet forth by the *lake of fire and brimſtone*, or *Aſphaltites* where Sodom and Gomorrha were burned with fire rained down from heaven. Yea the Apoſtle *Peter* teacheth, 2 *Pet.* 2. 6. *that God hath ordained that burning*, ὑπόδειγμα μελλόντων ἀσεβῶν, that is by * defect of the former ſubſtantive uſuall in the Hebrew ὑπόδειγμα κολάσεως μελλόντων ἀσεβῶν, *an example of their puniſhment that after ſhould live ungodly*: And *Iude* delivering the meaning of *Peter* here more plainly πυρὸς αἰωνίου δίκην ὑπέχειν, that is, *to beare the likeneſſe or type of eternall fire, or to reſemble the pain of eternall fire.* For that the words of *Iude* are ſo to be interpreted, or in a like ſenſe the comparing of the words of both the Apoſtles together, and the nature of the thing it ſelf, will perſwade the conſiderate Reader.

Chap. 13. Verſ. 14. Verſ. 16. Verſ. 17.

* *Ellipſis.*

Vpon which occaſion give me leave to adde this alſo; becauſe it was wonderfull memorable, and a ſorrowfull *omen* of the Iews now rejected of God, which *Ioſephus* reporteth befell them in the very beginning of that fatall warre, the overthrow being received at the paſſage of Iordan from the countrey of Ierico: to according to wit, when ſome were by the enemy throwne into the river, o- thers not being able to withſtand their force leapt into it of their own

De bello Iudaico l. 5. c. 3.

Chap. 13. own accord, the lake *Aſphaltites* was filled with the dead bodies tumbled down with the ſtreame of the river, by which accident, ſaith he, the affliction though in it ſelf moſt grievous, yet to the *Iews* ſeemed to exceed it ſelf.

But as touching the event of the propheſie; concerning the *wonders*, it is notorious, that that univerſall Idolatry which hath raigned in the kingdome of the Beaſt for about 1200 yeers, as well that firſt begotten conſiſting in the worſhip of Saints departed, Reliques and Angels, as the worſhipping of Images in the next place, and in concluſion that laſt blaſphemy of the breaden God, at firſt was commended to poore Chriſtians, afterwards they were perſwaded to it and confirmed in it by an abundant company of *Wonders*, to wit, by cures and miraculous viſions, reſtraining of Devils at leaſt in ſhew, and other effects to be admired, and that not of one kinde. All which the two *horned Beaſt* or the *Pope* of *Rome with his guard of falſe prophets*, is ſaid to have done, as farre forth as they themſelves have feigned, or being feigned by others, they have approved by their authoritie, or thoſe things which in truth were the works and deluſions of Devils, they have obtruded for true and divine miracles to ſeduce the Chriſtian world. Doubtleſſe this is that very ſame thing which
2 Theſſ. 2. 9. the Apoſtle *Paul* to the *Theſſalonians* foretold, *That the coming of the man of Sin ſhall be after the working of Satan, with all power and ſignes, and lying wonders, and with all deceiveableneſſe of unrighteouſneſſe.*

Now examples of the Popes *lightening* or *Anathema*, whereby he hath vindicated his authority in determining and commanding, they ſurely are ſo obvious to every one, that my labour of citing them out of the Annals of the Church here may be altogether ſpared. One thing very notable I will call to remembrance, and which ſo neerely toucheth the Image, the framing whereof we now deale with, that it alone may ſuffice to confirme the truth of this propheſie.

To wit, in that controverſie with the Greeks concerning the
* *Iconomachica.* * oppugning of Images which aroſe about the yeere 720. and was agitated with great heate and perſecution of Idolaters for 120 yeers, it can ſcarcely be told into what danger that *Image* of the ſlaine Dragon, as then yet rude and unperfect, nor as yet complete was brought. Neither the worſhipping of Images alone as

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it is commonly beleeved, but alſo of Saints departed and reliques was ſtrongly oppoſed in that controverſie, *Leo Iſaurious* (ſaith *Theophanes hiſt. Miſcel. lib.* 21. *cap.* 23.) *did wickedly erre not only about the relative adoration of venerable Images* (σχετικὼ τῶν σεπτῶν εἰκόνων προσκύνησιν) but alſo about the *interceſſions of the moſt chaſte mother of God, and of all Saints, whoſe reliques that moſt wicked varlet as his maſters the Arabians* (that is the Muhamedans) *deteſted.* The ſame he ſaith of *Conſtantine,* whom the Patrons of Idols called in diſgrace *Copronymus,* in the ſame book the laſt Chapter. *This moſt pernicious,* ſaith he; *and ſavage, fierce man, &c. firſt indeed departed from God, and his undefiled Mother and all Saints.* So this baſe Grecian Idolater doth revile the godly Emperour. Againe, *lib.* 22. *cap* 42. *Every where he reſiſted in writing and without writing the interceſſions of the holy Virgin and Mother of God and of all the Saints as unprofitable, by which all ſuccour floweth unto us, caſting out their reliques and making them odious: and whereſoever there was report of any notable relique to remaine for the health of ſouls and bodies, or as the cuſtome is, to be honoured of the godly diſpoſed, preſently he threatened death againſt ſuch as evill doers: or elſe proſcriptions, baniſhments, torments; but the relique moſt acceptable to God, as a certaine treaſure kept by the owners, was taken away to be made odious afterward.* Let the Reader ſee the 54. Chapter. The ſame Chap. 48. *Whereſoever any one diſtreſſed or grieving ſhould pray the accuſtomed prayer of Chriſtians, Mother of God helpe, or ſhould be taken celebrating the vigils, &c. he was condemned as the Emperours enemy, and pronounced not worthy to be remembred.* Yea, it appeareth that the worſhip of Saints was oppoſed yet under *Theophilus* the laſt of the five Emperours oppugners of Images by that Hymne of *Theodorus,* wherein the Church of Conſtantinople was wont every yeere (oh wickednesſe and griefe!) to celebrate the memory of Idolatry having at laſt gotten the victory. There it is in the 8. ode: τὰ ἱερὰ τῶν ἁγίων λείψανα, καὶ τὰς εἰκόνας αὐτῶν, Λήξιξ ὁ θηρώδης ἅμα τῷ Ἰωάννῃ, οὐδ᾽ ὅλως προσκυνεῖσθαι, ἔφασκον ἀνόμως, οἱ ἀρνηταὶ τῆς εὐσεβείας, that is, That *ſavage Lexius, together with Iohn* (he was Patriarch of Conſtantinople under *Theophilus*) *having forſaken pietie, did wickedly affirme that the holy reliques of Saints and their Images were at no hand to be worſhipped.*

For his is the Hiſtory called *Miſcella* from the 17. booke which is falſly ſpread abroad in the name of *Paulus Diaconus,* tranſlated out of Greeke by *Anaſtaſius* the Library Keeper, he flouriſhed under *Nicephorus* and *Leo* the Armenian. See *Baron. an.* 717. 20. & 813. 8, 9, 10.

Apud. Baron. an. 842. 28.

What therefore herein doth the *Pope of Rome?* he ſuccoureth

Chap. 13. the *Image of the Beaſt* incredibly in danger of ruine: and when he could doe no good by letters and threatnings, he betaketh himſelf to his thundering craft. He ſtriketh *Leo* of *Iſaura* the ring-leader of Image-oppugners with *Anathema*, he abſolveth his ſubjects in Italy from the Oath of Alleageance, and as much as lay in him, he bereaved him of his Exarchatſhip of Ravenna, and the reſt of his Dominion in that place. By wch act, as he gave courage to the Idolatrous faction in the East, ſo he ſeaſonably skared the Kings of the Weſt, that they ſhould not undertake the like. With the ſame lightening he ordained that the Albigenſes, their defenders and receivers ſhould be blaſted, and ſurely the Synod of Lateran of 280 Biſhops under *Alexander* the third did blaſt them. The ſame lightening alſo doth the great Councell of Lateran under *Innocent* decree to be called down from heaven *upon the Lords temporall, who being required and admoniſhed by the Church neglected to free their lands of them:* to wit, *that they ſhould be excommunicate by the Metropolitans and other comprovinciall Biſhops: and if they refuſed to give ſatisfaction, their vaſſals ſhould be abſolved from their fealtie by the Pope, and their lands ſhould be expoſed to be taken by Catholiques.*

Tom. 4. Conc. Edit. Rom. an. 1612. pag. 44, 45.

Verſ. 15. *And he had power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeake, and cauſe, that as many as would not worſhip the Image of the Beaſt, ſhould be killed.*

Except the *Image* had been endued with a vitall faculties, the ſlaine Beaſt had not revived by the making of him. Neither indeed was the Beaſt worſhipping the Dragon, which it ought to repreſent, an idle Beaſt; but ſuch as was wont ſtoutly to beſtirre himſelf, and violently to flie upon his adverſaries. Therefore ſuch it behooved that Image to be, in which he ſhould revive again. Wherefore it is ſaid the *falſe Prophet* had power not onely to allure the Chriſtian people to make his *Image* in the Beaſt of the laſt courſe: but alſo to beſtow life upon him, whereby he might both by Edicts command in an equall manner thoſe things which ſhould be needfull to defend his dignitie, and puniſh the diſobedient and ſuch as refuſe to be ſubject to his religious Conſtitutions with the Sword or Secular death. And ſurely all that power which the *Image*, or *Secular Idolatrous Beaſt hath*, of raging againſt the Saints, he exerciſeth but as delivered him by the *Pſeudoprophetical Beaſt.*

Beaſt. For ſo the matter is handled, that thoſe whom the *Pſeudo-propheticall Beaſt* ſhall condemne of hereſie (as they call it) or of wronging the *Image*, he giveth power to the *Secular Beaſt* to kill them. That is to ſay, he hath no ſuch power of himſelf, but depending upon the Eccleſiaſticall judgement. And this is that which they call *Delivery over to the Secular power* in the books of Martyrs ſo often mentioned. Doubtleſſe the *Pſeudopropheticall Beaſt*, as indeed he would ſeeme, doth not himſelf put any to death, but yet thoſe who are condemned by his ſentence, he delivereth over to the *Secular power* as it were to the executioner to be put to death. Chap. 13.

And he cauſeth both ſmall and great, rich and poore, free and bond (that is of whatſoever degree, ſtate or condition) *to receive a marke in their right hand, or in their foreheads.* Verſ. 16.

And that no man might buy or ſell, ſave he that had the marke or the name of the Beaſt, or the number of his name. Verſ. 17.

What the forbidding *of buying and ſelling* meaneth (that I may begin with the * laſt firſt) I have already ſhewed; to wit, to be branded with the *Popes excommunication*, into the which who ſo they be that do fall, are reſtrained from company and commerce with other citizens. So that Canon of the Councell of *Lateran* ſet forth under *Alexander*, which was mentioned a little before, againſt the Waldenſes and Albigenſes, plainly forbiddeth under *Anathema*, *That no man preſume to keepe or maintaine them in his houſe or land, or traffique with them.* And the Synod of * *Tours* in *France* under the ſame Pope with the like threatning forbiddeth, *Where the followers of that hereſie* (as they call it) *ſhall be known to be, that no man preſume to give them harbour in their land or affoord them protection; and that no communion be had with them in ſelling and buying.* And what? doth not the falſe *Prophet* here alſo ſpeake like the *Dragon?* For the Dragon *Diocleſian* ſet forth the like Edict, That no man ſhould ſell or ſecretly give any thing to the Chriſtians except firſt they ſhould burne incenſe to the Gods of whom *Beda* thus ſingeth in the Hymne of *Iulian* the Martyr.

* πρωθύστερον.

Tom. 4. Concil. edit. Rom. pag. 37.

* *Turonenſis.*

Non illis emendi quidquam,
aut vendendi copia:
Nec ipſam haurire aquam
dabatur licentia,

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Antequam thurificarent
Deteſtandis idolis.
They had not leave to buy or ſell,
Or uſe commerce where they dwelt:
Or drinke cold water out of well,
Such affliction they felt:
Before the Idols deteſtable,
Their incenſe offering ſmelt.

Perhaps therefore the holy Ghoſt uſed this Synecdochicall ſpeech, to intimate, that although that Papall *Anathema*; vaunteth it ſelf of a ſeparation from the internall and inviſible communion with Chriſt, yet in truth it hath no further force then to exclude from the externall and viſible commerce with other Citizens.

Verſ. 16. Now that which is ſaid of the *Marke*; *the marke of the Beaſt*, is properly of his *Name*; and therefore it is ſaid, *the Marke or Name of the Beaſt*, and in the Chapter following, *the Marke of his Name*. For he alludeth to the old cuſtome, by which ſervants were wont to be marked with the names of their Maſters, ſouldiers with the names of their Commanders, the firſt eſpecially in their forehead, the other in their hands. And therefore by like reaſon the followers of the *Lambe* alſo in the Chapter following, that they may be * contrary to the followers of the *Beaſt*, *are written in their forehead with the names of the Lambe and his Father*; with the ſame meaning of the type in both, to ſhew who is his Lord, and for whom each company fighteth: thoſe profeſſing themſelves ſervants of the *Beaſt, and his Image*, *theſe of Chriſt and his Father*.

* Ἀντιστοιχεῖ. Cap. 14. 1.

As touching the *Number*, it is rather to be judged an Appendix of the *Name or Marke of the Beaſt*, then the marke it ſelf; and in very deed, it is the number, not ſo much of the name of the Beaſt as of the Beaſt himſelf; as alſo by and by it is called. Now it is therefore onely called the *Number of the Name*, becauſe it is contained in letters of the *name of the Beaſt* brought into number, God ſo diſpoſing it. Neither yet doth it follow, that becauſe the *Number* doth ſo neerely agree with the *Name*, therefore the *number of the Beaſt* is to be confounded with the *Name*: for the reaſon of the oppoſition requireth, that, even as in the company of

of the Lambe the marke of the Name, is diſtinguiſhed from the number of the company, even ſo alſo it be done in the company of the Beaſt. Adde that the *Marke of the Name* and the *Number* are altogether of a different ſignification, I ſay, if we direct the interpretation according to the Analogie of other places. For the one, that is, *the marke of the Name*, doth ſhew to which Lord they have addicted themſelves who beare it. The other, that is, *the Number* ſheweth from what ſtock and from whence they derive their pedegree, who are marked therewith. As the number of *twelve*, and the number made out of the multiplication of *twelve virgins*, as in the ſtructure and dimenſions of *new Ieruſalem*, is a ſymbole of the Apoſtolicall linage and off-ſpring. Chap. 13.

But that we may ſtay no longer upon theſe generall things: let us ſee at length what may be that *Name* of the Beaſt, wherein alſo his *Number* noted by the holy Ghoſt is contained. It is indeed that which even then when the Revelation was newly written ſome ſuppoſed, that ΛΑΤΕΙΝΟΣ in ſo many mens mouthes. For by this name, after the diviſion of the Empire and the ten Kings riſen in the Provinces thereof, and not before, the Romane falſe Prophet with the reſt of the inhabitants of the Weſt for diſtinction ſake was called; and that even of thoſe, to whom the Revelation was written, the ſeven Churches of Aſia. For the Greeks & the other Eaſtern people, wth whom the name abode in that diviſion of the Empire, would have themſelves only called *Romans*; they termed us with our Pope, and under him the Biſhops, Kings, and Rulers, *Latines*, by a certaine fatall inſtinct. And this very name the letters thereof being ſubducted after the manner of the Greeks and Hebrews, maketh up the number noted by the holy Ghoſt, but a myſticall number; wherein is ſhewed of what progenie the *Beaſt* is, and how falſly he braggeth himſelf to be a ſucceſſour of the company of the Apoſtles, when as in truth he is of the Dragon.

For *the number of the Name of the Beaſt* is 666. which if thou ſtrive to derive out of the number of twelve, the ſymbole of the Apoſtolique linage, thou ſhalt beſtow thy labour in vaine: for from thence howſoever thou ſhalt multiply it, thou ſhalt never bring it to 666: but ſurely from the number of *Sixe*, which is the number of that *red Dragon*, to wit, *of the Beaſt of the ſixt head*, very eaſily; for the whole ſumme how great ſoever it be, is com-

pact out of the numbers of ſixe, by *unites, tennes, and hundreds*: as if the whole ſeed of that *Dragon* had diffuſed it ſelf through the body of this laſt *Beaſt* and all his members.

Verſ. 18. *Here is Wiſdome*, ſaith the Spirit, *let him that hath underſtanding count the number of the Beaſt, for it is the number of a man: and his number is 666.*

Which ſurely that it ought to be accounted after the ſame manner as I have ſaid, I ſeeme to gather out of the Analogie of the company of *virgins* whoſe number 144 contrary to the Beaſt, is altogether Apoſtolicall, begotten of twelve multiplyed by it ſelf. For the reaſon of contraries is contrary. And there indeed both, as well the *Name written*, as the *Number* of the company written upon, the holy Ghoſt hath expreſſed; but here he hath left the *Name* to be conjectured out of the *Number*.

That therefore I may comprehend the matter in few words, *to receive the Marke of the Name of the Beaſt*; is to ſubject himſelf to his authoritie, and to acknowledge him to be his Lord; but to receive the *Number*, is to imbrace his impietie, derived unto him from the *Dragon*, to wit, the Idolatry of the Latines. Whence that happily will not be unworthy conſideration: although no man can receive the marke of the *Name of the Beaſt*, or be ſubject to his authoritie, but together alſo he muſt receive his *Number*, that is, he muſt needs be partaker of his impietie: yet it may be, that one may admit the *Number* or impietie of the Beaſt, but yet refuſe the *Marke* or *Name*. That which now long ſince is true of the Greeks, who howſoever they imbrace the ſame forme of impietie, derived from the *Dragon*, or Idolatry of the *Latines*, and the ſame eſtabliſhed at the firſt in that ſecond Nicene Councell by the authoritie of the *Latine Pope* who earneſtly laboured even there alſo to ſet up the *Image of the ſlaine Dragon*: yet notwithſtanding to be ſubject to the Latine Pope, or to beare his *Name* as in times paſt (before they departed aſunder a Schiſme being made) they have refuſed now for about 700 yeers.

Concerning the company of 144000 *ſealed virgins of the Lambe.*

At the 14. Chapter. THE *Company of virgins*, the followers of the *Lambe ſtanding on mount Sion*, and the ſame ſelect company out of the Gentiles

Gentiles put in the place of Iſrael, of which mention is made at the beginning of the ſeventh *Seale* (for it is deſcribed as there we obſerved in a double viſion, for to joyne the propheſie of the *Seales* with the propheſie of the *Little booke*) doth ſignifie the Church which in the mideſt of the Papacy continued faithfull to the *Lambe*, and a *Virgin* under *Babylon*: the native and not degenerate progenie of the twelve Apoſtles Apoſtolically multiplyed; and which likewiſe alone was taught after the example of the heavenly Quire purely and rightly to honour the *Lambe* and his *Father* with the Evangelicall ſong. Which none of the followers of the *Beaſt*, as ill hap was theirs, could learne. Alſo a people not addicted as the followers of the Beaſt to any one Sea, but accompanying the *Lambe* whither ſoever he was to go. And to conclude, often and ſharply admoniſhing the worſhippers of the Beaſt concerning the Evangelicall worſhip preſcribed, and Gods ſeveritie manifeſted againſt Idolaters; and warning all at length to withdraw themſelves with ſpeed from commerce therewith, except they will periſh eternally. This is the ſumme of the viſion. Now let us open the text according to the rule thereof. Chap. 14.

And I looked, and loe a Lambe ſtood on mount Sion, and with him an hundred forty and foure thouſand. Verſ. 1.

By the number an hundred forty and foure thouſand, or twelve times twelve thouſand it appeareth, that the ſame company is here deſcribed which was ſealed at the beginning of the ſeventh ſeale; to wit, that legitimate not degenerate off-ſpring of the Apoſtles, bearing this number of twelve as the Enſigne of their pedegree. Let the Reader remember what we have there noted. *Cap. 7. v. 4.*

Mount Sion alſo was the throne of the Kingdome of *David* and the ſame is called the Citie of *David* becauſe having taken it from the *Jebuſites*, he had built it without with new wals, within with a royall tower, ſtreets, and courts. Therefore here parabolically uſed, it will ſignifie that part of the earth which Chriſt, having vanquiſhed the *Dragon*, had made the habitation of his Church, that is, the Chriſtian world. In this world the Virgine Church hath her manſion, and even there ſhe keepeth her faith and undefiled chaſtitie with the *Lambe*, when the *Beaſt* ſeemed to have polluted and trodden all under foot with adulteries and

Chap. 14. ſlaughters, and to have left nothing ſound and untainted.

Having the name of the Lambe, and the name of his Father written in their foreheads.

Theſe words, *the name of the Lambe*, are ill left out in ſome copies, which the Vulgar, *Primaſius*, *Andreas*, *Aretas*, the Complutenſe Edition, and the *Syriacke* interpreter doe acknowledge; ſo that it is the true reading, is not to be doubted: but that the matter it ſelfe doth require that it be ſo read, will evidently appeare in the courſe of the interpretation. For the alluſion is (as we have noted in the hiſtory of the Beaſt) to the ancient cuſtome, whereby as well ſervants as ſouldiers were known in times paſt by their Maſters and Generals name or brand marked upon them; and the ſervants indeed on their foreheads eſpecially: (as witneſſeth *Rodiginus*, *lib.* 5. 33.) but ſouldiers in their hands, *Vegetius lib.* 2. 5. *Souldiers marked with endaring brands, and inſerted into the muſter rolles are went to ſweare.* *Atius* alſo, *lib.* 8. 12. *They call them brands which are marked upon the face or other part of the body,* ſuch *as are in the hands of ſouldiers.* But of the marking of ſouldiers *Lipſius* inſtructeth us more fully, *lib.* 1. *de milit: Rom Dialog.* 9. (The Romans) *did ſtampe their young ſouldiers when they were firſt entered under their* * *Generals and did marke them in the skinne: theſe were true brands and imprinted in the hands of the ſouldiers, they were marked with the name of the* * *Emperour. Hence* Auſtin *calleth it the Kings marke, and* Chryſoſtome, σφραγίδα. *This is derived either from this that in times paſt the name of the* * *Generall was wont to be written upon the ſhields, ſpeares and Standards, and by that example in the skinne; or from conſecrations: for thoſe whom they conſecrated or entered to God they burned them with markes.* To returne to the purpoſe therefore: they beare the name of the *Lambe and his Father* in their foreheads, which breake not their faith whereby they have bound themſelves in Baptiſme to the *Lambe* as their Generall and Lord, and to his Father, and doe not backſlide to the worſhip and pompes of Satan and his Angels, which once they renounced. For ſo anciently (that I may in this place bring in that for a further light to the things to be ſpoken of) the ſhort forme of renunciation in Baptiſme was conceived in moſt Churches, Ἀποτάσσομαι τῷ Σατανᾷ καὶ πᾶσι τοῖς ἔργοις αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ. *I renounce Satan and all his workes, and his pompes,*

* *Principibus.*

* *Imperatoris.*

* *Emperour.*

* See *conſtit. Apoſt l.* 7 *c* 41. *Cyril. Hieroſ. Catech. myſtagog* 1. *Chryſoſt. Hom.* 21. *ad popul. Antioch.*

pompes, and all his worſhip. In many, and thoſe moſt ancient Liturgies it is added * καὶ τοῖς ἀγγέλοις αὐτοῦ, *and his Angels.* In others * *And all his inventions, and all under him.* And others in the ſame ſenſe * *And his world.* All which may be conveniently expreſſed in the Apocaliptique ſtile: Ἀποτάσσομαι τῷ Δράκοντι, καὶ πάσῃ τῇ δυνάμει αὐτοῦ, *I renounce the Dragon and all his power,* that is, as *Cyrillus Alexandrinus* doth declare the forme of Baptiſme. *I forſake the rabble of Devils, I reiect all their pompe and worſhip.* The Church of *Rome* was a little more briefe here then others, For with it there is mention onely of Satan *his pompes and workes,* where under the name of Satan, as it were the Prince it underſtandeth his Angels alſo, and under the name of *pompes and workes* it meaneth Idolatrous worſhip and all the furniture thereof.

Chap. 14.

* *Conſtit. Apoſt.* Ibid.

* *Tertul. de ſpect. cap. 4. Ambr. Hexam. lib. 1. cap. 4.*

* *Author conſtit. Apoſt.* Ibid. *Ambroſ. de iis qui myſter. initiant. c. 2. Hieron. ad cap. 5. Mat. lib. 7. cont. Iul.*

Now that the Sacrament of Baptiſme, by which we ſolemnly profeſſe faith to the *Lambe and his Father,* and by which we take upon us their name and are called Chriſtians, is the ſeale of the Lord, the Fathers every where declare and that from the Primitive Church. Hence is that of *Origen, Let us beare the immortall Lavour in our foreheads. When the Devils ſhall ſee it they will tremble. Auguſtine* alſo calleth it * *The royall marke, the Emperiall marke, the marke of the Redeemer.* The ſame moreover teach that this ſeale is abolished, and as it were blotted out by Idolatrie and Superſtition. *Tertullianus de ſpect. Cap.* 4. Treating concerning Baptiſme under the name of a *Seale: When,* ſaith he, *We entering into the water, profeſſe the Chriſtian faith in the words of the rule thereof, we make proteſtation with our mouth that we renounce the Devill, and his pompe, and his Angels. What will be the chiefe and principall thing wherein the Devil and his pompes and Angels are reckoned, but Idolatrie?* And *Chap.* 24. *Doe we not forſake and make voyd the Seale by making voyd the witneſſing thereof?* And of the ſame kinde is that *lib. Idolat. Cap.* 19. *There is no agreement betweene the marke of Chriſt and the marke of the Devill.* Likewiſe *Auſtin Tract. 7. in Ioan. He hath loſt the marke of Chriſt, he hath received the marke of the Devill.* Chriſt will have no partner, *he alone will have poſſeſſion of what he hath bought.* With theſe *Iſidor. Origen. lib.* 18. *cap.* 59. *de ſpectaculorũ execratione. He denieth God which dareth to do ſuch things, and he is become a revolter from the Chriſtian faith which againe-*

Hom 8. In diverſ places of the Goſpel.

* *In Ioan. tract.* 6. *ſecundi. contra Petilianum ultimo. primi contra Creſconium* 30. & *alibi.* See him alſo 6. *de Baptiſ. c.* 1. *Epiſt.* 23. 50. 200.

Chap. 14. *coveteth that which he hath heretofore renounced in his Baptiſme, that is the Divell, and his pompes, and workes.*

Therefore all they which ſhall have receiued the marke of the *Beaſt*, have refuſed *Chriſts*, and *his Fathers*, they have forſaken it, made it voyd, and are accounted as if they never had received it. Onely thoſe 14000. which had not fled over to the Campes of the *Beaſt*, but did cloſely ſticke to the *Lambe*, doe ſhew the *Lords Marke* as yet in their foreheads.

One thing remaineth yet to be remembred; to wit that, that although the *ſealed* in both places, as well here as *Chap.* 7. be the ſame; yet the reaſon of the ſeale is not the ſame in both; and that in regard of the different end of ſealing. For there the matter of protection was handled; here of ſervice and fealtie. But it is not neceſſary that therefore we ſeeke another ſeale there, plainly different from the Sacrament of Baptiſme. For Baptiſme performeth both. For, beſides that ſeale which is of our profeſſion, God addeth moreover another, to wit, the ſeale of his grace, whereby he acknowledgeth thoſe for his who are baptized, and taketh them into his protection. This therefore, except I be deceived, is handled in the former viſion, of the ſealed, the other in the preſent. And it favoureth this interpretation that *Clemens Alexandrinus in Euſebius lib.* 3. *cap.* 17. calleth Baptiſme τὸ ἀψευδὲς φυλακτήριον, *a perfect ſafeguard*: Alſo that *Nazianzen orat. ſanct. Baptiſ.* ſaith that the ſame is called a *Seale*, ὡς συνήρητιν, becauſe it is a preſervation. To conclude that of *Baſil. Exhort ad Baptiſ: Except the favour of the Lord be ſealed upon thee, except the Angel doe take knowledge of the marke upon thee, how ſhall he fight for thee, or defend thee from thine enemies?* Where *Nicetas* the *Scholiaſt*, *Becauſe being thereby marked we are acknowledged to what Lord we belong, and are kept ſafe from ſnares.* Now let us proceed to the reſt.

Verſ. 2. *And I heard a voyce from heaven, as the voyce of many waters, and as the voyce of a great thunder: and the voyce which I heard was as of harpers harping with their harpes.*

Verſ. 3. *And they ſung as it were a new ſong before the throne and before the foure Beaſts and the Elders, &c.*

He declareth indeed the voyce and the ſong of the Cœleſtiall Angels, glorifying the Father and the Lambe; after which manner they are read to have done, when firſt the Lambe had under-

Chap. 5. 11. taken

taken to unſeale the booke of propheſies. And having reſpect to theſe Angels, anon he ſaith, *verſ. 6. And I ſaw another Angel flie in the midſt of heaven*, that is, another beſides one of thoſe ſingers. For he hath made mention of no Angell before this, except we ſhall ſay, thoſe muſicians to have been a Quire of Angells. Chap. 14.

Now the *voice of many Waters*, and *like thunder*, ſignifieth, none other thing then the voice of a very great multitude: ſuch as was wont to be heard in the Temple while it flouriſhed, of the *Levites* the ſingers, ſinging praiſes to God with the voyce and muſicall inſtruments. By reaſon of the multitude of whom, together with the acclamation of the people, a ſound was made like the roaring of the Sea or the noyſe of Thunder. It is no conjecture, but a manifeſt thing; becauſe that in the tryumphant Song, *Chap* 19. 6. where the parable is all one, it is cleerely expreſſed. *I heard*, ſaith he, *as it were the voyce of a great multitude* (marke *a great multitude*) *and as the voyce of many waters, and as the voyce of mightie thunderings*, ſaying, *Halleluia*. Hence in *Ezechiel, Chap.* 43. 2. where in the *Hebrew* it is ſimply, *His voyce* (that is, of the God of *Iſrael*) *as it were the voyce of many waters*, the *Septuagints* paraphraſtically render it, Φωνὴ τῆς παρεμβολῆς, ὡς φωνὴ διπλασιαζόντων πολλῶν, *the voyce of his hoaſt as it were the voyce of many doubling*. The *Chalde* likewiſe, *The voyce of thoſe that prayſe his name, as the voyce of many waters*. Adde that out of the ſame Prophet concerning the Cherubins, *Chap.* 1. 24. *I heard*, ſaith he, *the noyſe of their wings like the noyſe of great waters, as the voyce of the Almighty, the voyce of ſpeech, as the noyſe of an hoaſt*. To conclude from this nation it is, that that which in *Daniel* is the *voyce of a multitude*, by *Iohn* is put *the voyce of many waters* in the deſcription of the perſon of the Sonne of God in the beginning of the *Revelation* expreſſed out of *Daniel*. For that which *Daniel* hath, *his feet like in colour to polliſhed braſſe*, and *the voyce of his words, like the voyce of a multitute*: that *Iohn* declareth, *his feet like unto fine braſſe, as in a burning furnace, and his voyce as the ſound of many waters*. Dan. 10. 6. Revel. 1. 15.

Furthermore, *the ſong is a new one*, ſuch as is ſung to God after Chriſt is exhibited to the world. Wherein indeed to him that ſitteth upon the throne, and to the Lambe, together and alone, redemption, power, riches, wiſedome, ſtrength, honour, glory, and bleſſing, are religiouſly and Evangelically aſcribed. The forme

Chap. 14. of this ſong is extant, *Chap.* 5. and that by the title of *a new*
Cap. 5. 9. *Song:* that it can ſcarce be doubted but that reſpect is here had thereto, ſince no where elſe in this Booke mention is made of
Cap. 5. 12. a new Song. *The Lambe*, ſay they, *which was ſlaine is worthy*, (that is, as before is a little more plainly ſaid, by the Elders and
Verſ. 13. Beaſts, *becauſe that he was ſlaine*) *to receive power, riches, wiſedome, and ſtrength, and honour, and glory, and bleſſing.* Therefore *to him that ſitteth upon the throne, and to the Lambe, be bleſſing and honour, and glory, and ſtrength, for ever and ever, Amen.* This is the ſhort forme of the new ſong, which if God ſhall at any time make me more fully to underſtand, I will happily more largely explaine it, for it is deepely ſetled in my minde, that the whole myſterie of Evangelicall worſhip is in it contained.

As concerning the preſent purpoſe, it ſeemeth to be called *new*, either as it were another or divers from that which was ſung before Chriſt was ſent (for under him according to that
2 Cor. 5. 17. ſaying of the Apoſtle, *Old things are paſſed away and behold all things are become new:*) or for the new benefit at his coming granted to none of the former ages of the world, but onely to
*δοξολογεῖται. theſe laſt times. For which benefit indeed God afterward *is honoured by thankeſgiving, as well by Angels, as by men. And to confirme this reaſon of the name, as well that of *Eſay* will ſerve, *Chap.* 42. 9. 10. *I declare new things, ſing to the Lord a new ſong:* the which title alſo of a new ſong divers times occurreth in the *Pſalmes*, not otherwiſe to be underſtood, as it ſeemeth, then of that whereby the Divine power is prayſed for ſome new benefit eſpecially of delivery (according to that *Pſalme* 40. *verſ.* 2. 3. *He brought me up out of an horrible pit, &c. and hath put a new ſong in my mouth*) or at leaſt becauſe according to the cuſtome of ſuch ſongs, it is ſung with extraordinary gladneſſe and joy. That both theſe agree with the Evangelicall ſong I need not ſtrive to ſhew in many words: the matter is plaine.

Verſ. 3. *And no man could learne that ſong, but the one hundred forty and foure thouſand which are bought from the earth.*

In the whole Chriſtian world there is no man that hath skill to ſing the ſong of the Angels, as long as the Beaſt bare ſway, but thoſe which be of the number of the one hundred forty and foure thouſand ſervants of the *Lambe:* for theſe onely without any ſpot of Idolatry, doe glorifie the Father and the Lambe upon the earth.

earth, as the bleſſed Angels in heaven doe; even the very ſame thing which in the *Lords Prayer* that it may be done of all, the Church inceſſantly beggeth of the Father. *Thy will be done in earth, as it is in heaven.* So that a platforme or abſolute example of the lawful and perfect worſhiping of the Divine power cannot be taken from any, but from the inhabitants of heaven. Chap. 14.

Theſe are they which are not defiled with women, for they are Virgins. Verſ. 4.

That is, they converſe not with unchaſte women or harlots. But what manner of women are theſe? Surely not ſuch as are commonly called ſo, but Cities, according to the uſuall phraſe of the Prophets; and thoſe indeed of Chriſtian name, but addicted to idols whoſe Queene is that great *Babylon* called the *Mother of Harlots*, with whom the Kings and inhabitants of the Earth commit fornication. With ſuch, thoſe who are of the company of the Lambe have not converſed, that is, they have not defiled themſelves with Idolatrous inceſt. For *they are Virgins*, that is, free from all ſpot of Idolatry. For the reaſon of analogie doth altogether require that theſe be called Virgins in the ſame ſenſe, wherein the reſt, the Kings and people are ſaid to play the Harlots with *Babylon*. Furthermore, ſince that *Babylon* is called the *Mother of Harlots*, it followeth, that her daughters, the other Cities, be likewiſe petty harlots, with whom the inhabitants ſubject to each of them may be defiled with ſpirituall fornication. Chap. 17. 5.

Theſe are they which follow the Lambe whither ſo ever he goeth. Verſ. 4.

That is, they faithfully cleave to him, and forſake him not upon any occaſion; the Metaphor being drawne from them which never depart from the ſide of ſome one, but accompany him in every place. Or thus: in what Citie, Region, or Territory ſoever the Lambe ſhall ſet up his tent, thither they follow him: contrarywiſe other men, who although they be called Chriſtians, yet except the Lambe ſhall abide at *Rome* the ſeat of *Peter*, they will not ſeeke and follow him any other where.

Theſe are bought among men, being the firſt fruits (ἀπαρχὴ) unto God and to the Lambe. Verſ. 4.

That is, redeemed out of the other prophane multitude, that they ſhould be a ſacred peculiar to God and the Lambe, like the

Chap. 14. first fruits. Neither doe Ἀπαρχὴ or *primitiæ* ſignifie onely *firſt fruits*, as it is commonly conceived, but alſo whatſoever being exempt from prophane uſes is conſecrated to God; to wit, the very ſame that in *Hebrew* תרומה is, by which name, the Scripture comprehendeth, as well the tenths themſelves, as alſo whatſoever oblations there were, except the burnt offerings. Whereupon *Chryſoſtome* calleth the tithes which *Abraham* payd to *Melchiſedech*, ἀπαρχὰς. *Irenæus* in like manner, affirmeth that the *primitias firſt fruits* of his creature which he ſaith even yet God requireth for himſelfe in the Church, ought to be no leſſe then a tenth part: ſince Chriſt, ſaith he, hath not diſſolved the naturall things of the Law, but hath enlarged them; and ſince Chriſtians have not a leſſe, but a greater hope then the Iewes. See him *adverſ. hæreſ. lib. 4. cap. 27. & 34.* according to the Edition of *Feverden*. What ſay you, that *Calimachus* alſo in the Hymne againſt *Delus*, calleth the tythes accuſtomed to bee preſented to *Apollo*, ἀπαρχὰς δεκαδοφόρους, that is, *primitias decimiferas, the firſt fruits amounting to the tenth part?* out of all which it may appeare, that the word ἀπαρχὴ ſignifieth not an oblation onely of firſtlings, which in *Hebrew* is ראשית or בכורים but alſo any other; and that thereupon the reaſon of the name is grounded, becauſe Gods portion is to be given to him, before any thing be ſpent for our owne uſe. Furthermore becauſe the word *primitiæ, firſt fruits*, doth not comprehend a definition of how great or ſmall a part; hence it cometh to paſſe that the ancient Chriſtians, although they conceived their oblations ought to be no leſſe then a tenth part; yet notwithſtanding they called their καρποφορίας, or oblations of fruits; ἀπαρχὰς, or *primitias, firſt fruits* rather then tythes; as it were by a name of libertie not of bondage. Theſe things although for the moſt part making nothing for my purpoſe, yet I was deſirous to obſerve them, that I might if I could gratifie them, who among us doe ſometimes employ their endevour in finding out of the Fathers and Councels, the antiquitie and right of paying tythes in the Chriſtian Church. In the meane time (that I may returne to that from which I have a little digreſſed) we muſt confeſſe that a more ſtrict ſignification *of firſt fruits* doth very well agree to this place; to wit, that *the company of Virgins* be called firſt fruits, in reſpect of *the company of Palme-bearers*, which at length will follow them.

In Epiſt. ad Heb. hom. 12. ſee alſo the ſame *Hom. 35. in Gen.*

them in a larger number. Let the judgement hereof be free to the Reader. Chap. 14.

And in their mouth was found no lye (ſo the vulgar, Syrian, Complutenſe, Aretas, and Andreas in the Palatine Coppie, in others *guile*) *for they are without fault.* Verſ. 5.

There is no lye found. Such to wit as is found in the mouth of the followers of the Beaſt or of all the Idolaters Chriſtians by name; who pretend to worſhip the Lambe and his Father, but indeed give the honour proper to the Divine Majeſty, unto creatures: Surely, every Idolater is a lyer, when as he worſhippeth for God that which is not God. To which belongeth that of the Apoſtle to the *Romans* 1. 25. *They changed the truth of God into a lye, while they worſhipped and ſerved the creature* παρὰ τὸν κτίσαντα as the Creator. Whereupon Idols are called *lies*, as *Amos* 2. 4. *Their lyes have cauſed them to erre, or have ſeduced them* (the vulgar hath it *Idola, idols*) *after the which their fathers have walked.* Likewiſe *Eſay* 28. 15. *We have made a lye our refuge. R. Sal.* עברה זרה Alſo *Ierem.* 16. 19. *The Gentiles ſhall come from the ends of the earth, and ſhall ſay, Surely our fathers have inherited* (the *Chalde colnerunt have worſhipped*) *a lye, vanitie wherein there is no profit. Shall a man make Gods unto himſelf, and they are no Gods?* Hence alſo, *Revel.* 21. 8. *Idolaters and lyers*, and likewiſe, *Verſ.* 27. *framers of abomination and a lye*, ſeeme to be put ἐκ παραλλήλου or as it were *Synonimaes.* Furthermore, ſince the Idolatry of any men whoſoever is a lye, then ſurely theirs, who in the meane time feigne themſelves worſhippers of the true Deitie is moſt properly guile, or a deceitfull lye: So that if we marke the hypocriſie of the followers of the Beaſt, in oppoſition of whom that ſealed company of the Lambe is deſcribed; the reading which hath *guile* will ſeeme to be preferred before the other *which hath a lye*; although in reſpect of the matter it ſelf there be not much difference. In the meane while, for the more full underſtanding of this place, let the Reader compare that of *Zephan.* 3. 13. Surely very like unto this: *The remnant of Iſrael ſhall not doe iniquitie, nor ſpeake a lye, neither ſhall a deceitfull tongue be found in their mouth.*

And I ſaw another Angel flye ἐν μεσουρανήματι *in the midſt of heaven, having the everlaſting Goſpell to preach to the inhabi-* Verſ. 6.

Chap. 14. *tants of the earth, and to every nation, and kindred, and tongue, and people.*

The deſcription of the *Company* being ended, the Hiſtory of things done, in that ſtate of the Church, as well of the *Company*, by the conduct of the Lambe their Captaine, as of the Lambe himſelf, againſt the traytors and enemies, followeth. The order of theſe is twofold; firſt of a threefold admonition to the followers of the Beaſt, repreſented by ſo many loud voyces of Angels; ſecondly, of revenge, by a parable of *Harveſt* and *Vintage*. The firſt of the monitory Angels is that, which he here calleth *Another*: another indeed, as I have ſaid, in reſpect of thoſe muſicall Angels a little before mentioned, of the number of which this Evangeliſt was not. And here we are to call to remembrance (what before I ſhewed) that the Angels in ſuch like viſions, doe repreſent them over whom they have the government; and that which is done in common or by the works of both, that is ſaid to come to paſſe, the Angels being Authors, as it were Guides and Conductors of the thing done. And hence immediatly it may be imagined, that the Angel flying ſo loftily (if ſo be that alſo ought to be eſteemed as any part of the parable) is the Ruler not of any eſtate of men whatſoever, but of a more eminent ranke, and is to uſe ſuch for the declaring of his Goſpel. Further, that Goſpel is called αἰώνιον or *eternall*; and that as I gueſſe not ſo much in reſpect of the future time, as the time paſt; as it were, that which was promiſed ἀπ' αἰῶνος, that is, *à ſeculo*, or from the beginning of the world; that is to ſay, that *The ſeed of the Woman* was ſometime *to breake the head of the Serpent*, that is, the kingdome of the Devill, was to be deſtroyed by the coming of Chriſt, and the kingdome of God to be eſtabliſhed. In which ſenſe alſo the Apoſtle ſaith, that that was promiſed by God πρὸ χρόνων αἰωνίων *before the world began*, *Tit.* 1. 2. So therefore αἰώνιον ſhall be the ſame that ἀπ' αἰῶνος, and εὐαγγέλιον αἰωνίον which in Hebrew ſhould be בשרת עולם *Evangelium antiquum* the ancient Goſpel: even as ἔρημοι αἰώνιοι *the old waſt places*, *Eſay* 58. 12. τρίβοι αἰώνιοι *old pathes*, *Ier.* 6. 16. and βουνοὶ αἰώνιοι *the ancient mountains, paths, waſte places*, *Deut.* 33. 15.

Verſ. 7. *Saying with a loud voyce, Feare God, and give glory to him, for the time of his iudgement is come: and worſhip him that made heaven,*

heaven, and earth, and the Sea, and the fountains of water. Chap. 14.

The first Angel calling to remembrance that now the time of the kingdom of God is at hand when iudgement is to be executed upon Idols and Idolaters; and so the Devils now being cast down and despoyled of the Roman throne, is begun already to be put in execution: therefore he exhorteth the nations, kindreds, tongues and people, who from that time were become Christians, that being mindfull hereof, they worship that onely true God the Creator, as he is declared in the Gospel, and that they take heed of Idols: *Feare*, saith he, *God*, that is, *reverence and give him glory*, even the glory of adoration and religious worship; as in the words following it is expounded. *Because the time of his iudgement is come*, that is, wherein Christ by his Crosse hath spoyled powers and principalities, and hath by his Apostles and Evangelists declared to the nations, which through so many ages he had suffered to walke in their own wayes, that they should be converted from their Idols: if not, then at his returne from heaven, they should be punished with eternall death. Wherefore then should Christians who professe faith in Iesus Christ this Iudge, and triumpher over Devils returne as it were by a back doore to worship Idols and Devils again.

Happily *the time of iudgement* might be more strictly taken here; to wit, for the iudgement of God before shewed forth upon the *Dragon* and his servants, whereby heathenisme was overthrowne: but I had rather extend it more largely, and take it universally, for the kingdom of Christ begun and published in the last times, in which Idols are not any more to be suffered; according to that of our Saviour in the Gospell of *Iohn*, *Chap.* 12. 31. *Now is the iudgement of this world, now shall the Prince of this world be cast out.* See also *Chap.* 16. 11. From which judgement indeed *Paul* the Apostle also (even as the Angel here) brought an argument to dissuade the Pagan *Athenians* from the worshipping of Idols, *Acts* 17. 30, 31. *God*, saith he, *not regarding the times of ignorance hitherto, now commandeth all men every where, to repent, because he hath appointed a day in the which he will iudge the world righteously, by that man whom he hath ordained; having given assurance thereof unto all men openly, in that he hath raised him from the dead.* Whereunto the same Apostles warning to the *Lycaonians* is very like, *Chap.* 14. 15. *We declare unto you*, saith he,

Chap. 14. he, *that you ſhould be converted from theſe vaine things, unto the living God, which made heaven and earth, and the Sea, and all things that are therein. And who in times paſt ſuffered all nations* (to wit, his judgement not as yet being made manifeſt to them) *to walke in their own wayes.* There is to be ſupplyed, *but now he publiſheth his iudgement to all.* That which the Angel here hath expreſſed, ſaying, *the time of his iudgement is come.*

But thou wilt ſay when, and where, and by what Miniſters I pray you did this Angel execute his declaration? Certaine preambles thereof were given out, when firſt ſuperſtition began to grow in the Church, at the monuments and about the reliques of the Martyrs, as appeareth out of the Hiſtory of *Vigilantius*, with whom, withſtanding ſuch like ſuperſtition, many others, even of the Biſhops of that time were of opinion, witneſſe *Ierom* his adverſary who undeſervedly with bitter words inveighed againſt him for this cauſe. But this denunciation appeareth to be moſt manifeſtly fulfilled, from the yeere of our Lord 720, in the Greek and Eaſterne Churches, where this Evangelizing Angel did indeed flye ἐν μεσουρανήματι *in the midſt of heaven*, that is, in a loftie and high place: foraſmuch as he uſed Miniſters of his Goſpel, not of a baſe and vulgar condition of men, but of chiefeſt authoritie in the Chriſtian world; as for example the Emperours of *Conſtantinople*, *Leo Iſaurus*, *Conſtantine Iconomachus*, *Leo Armenius*, *Michael Balbus*, and *Theophilus*, who all of them, eſpecially the firſt, did moſt ſeverely make proteſtation by their Edicts and Decrees, for the preſenting of religious worſhip to one God the Creator, againſt the worſhip of the creature, not onely that which was uſed in the worſhipping of Images, but alſo about Saints, and their reliques. Let the Reader reſort to the teſtimonies which I cited out of *Theophanes* concerning this matter, when I treated of the two horned Beaſt. Moreover, by the authoritie of the ſecond, a Councell conſiſting of 338 Biſhops was aſſembled at *Conſtantinople*, and by their unanimous conſent, the adoration of Images was accuſed and condemned of impietie. Thou wilt ſay Reader that the ſentence of the Synod if it be not troubleſome to thee to reade it, is the ſelfe ſame Sermon of this Angel, and grounded upon the ſame foundation with it, according to our interpretation. For when it happened by the fraud of ſome there, which

which had indeed agreed with the reſt in condemning of Images, and yet favoured the Invocation of Saints (neither indeed was the like conſent paſſed againſt this, as was againſt that ſuperſtition) that two Cannons, one concerning the worſhipping of *Mary* the bleſſed Mother of God, the other concerning the honouring of the other Saints in heaven with religious Invocation were in the beginning put amongſt the Decrees of the Councell: when *Conſtantine* the Emperour with the Fathers of the ſounder judgement had obſerved them, they accuſed them forthwith of errour, and in teſtimony of their judgement, cauſed them to be raſed and blotted out of the booke. Of which act, if there be any doubt, I have witneſſe; Firſt, the Author of the Confutation of this *Conſtantinopolitan* definition, inſerted in the Acts of the ſecond Councell of *Nice*. Who when he had taken upon him to confute the firſt Edition thereof, to thoſe Canons thus he ſaid: Μετὰ τὴν ἔκδοσιν αὐτῶν ταύτην, καὶ τὴν τῶν αἱρεσιωτῶν ὑπερόσιον τῷ Θεῷ προσαγωγὴν ἀπεβάλοντο, λειώσαντες ταύτην ἐκ τῶν αὐτῶν συγγράμματος καὶ τοῦτο ἴσασι πάντες. *After this their Edition, ſaith he, they alſo renounced the Oblation of interceſſions acceptable to God, blotting this out of this their writing.* Moreover the Acts of *Stephen* the Monke the Pſeudomartyr; to whom, when the Biſhops which were ſent by the Emperour to confute him began to recite the Decree of the Councell: he forthwith excepted againſt the Title of the Councell, *Holy*: that it ought not to be called *Holy*, becauſe it had proſcribed holy things. *Have you not, ſaith he, rent the ſacred implements adorned with Images? have you not caſt away in contempt this Epithite Saint from all the righteous, from all the Apoſtles, from the Prophets, from the Martyrs, and godly men? For it is decreed by you, ô yee worthy men, that when any ſhould repaire to any of theſe, and aske of him whether he ſhould goe: he ſhould anſwer, to the Apoſtles, to the fortie Martyrs; or if he ſhould be demanded whence he came; in like manner he ſhould anſwer out of the Temple of* Theodor *the Martyr, out of the Temple of* George *the Martyr. Are not theſe your Doctrines? How comes it then to paſſe therefore that you who have proſcribed Holy things, have aſſembled an holy Councell?* Theſe things *Stephen* himſelf. Let us further heare the relater of the Acts of that Councell (who lived alſo at the ſame time) exclaiming againſt the ſame men tragically for the taking away of the worſhip of the Mother of God? *How, ô Chriſt, ſhould I not admire thy lenitie, which no words can expreſſe?*

Chap. 14.

Apud Surium, tom. 6. nov. 28.

Chap. 14. *How ſhall I be able to expreſſe the depth of thy bountie, which ſurpaſſeth the power of any ſpeech? for theſe moſt audacious tongues have ſo farre burſt out, that they have not doubted to utter that fearefull and wicked thing alſo; to Wit, that that ſame Virgin Mother of God, is not uſefull after her death, and voide of all profit, neither can be any help or ſafeguard at all.* To theſe I will yet produce *Cedrenus* as a witneſſe. He reporteth that *Conſtantine publiſhed an univerſall law* (without doubt by the Sentence of the Councell, the Acts whereof except the definition only are at this day wanting) *that none of the ſervants of God ſhould be any more called* Αγιοι *Holy; but, that their reliques which were found ſhould be had in contempt:* (leaſt they ſhould be ſuperſtitiouſly worſhipped, O *Cedrenus*, although they were true reliques; but if falſe, that they ſhould be caſt out of the Churches) *and that the interceſſion of them is not required; for it profiteth nothing. That wicked one,* ſaith he, *added that no one ſhould implore the interceſſion no not of Mary.* Now let me demand of the Reader, whether he thinke not that it is cleere by theſe teſtimonies, that ſomewhat was Acted in that Councell againſt the worſhip of Saints and reliques? I have ſtayed ſomewhat the longer in proving this, becauſe it is not alike known to all as that concerning Images.

But we are not here at an end yet. Firſt, that cavill is to be taken away concerning the Epithite *Saint* given away by Sentence from the Iuſt, as it were by way of diſgrace and contumely. For it is manifeſt by the very definition of the Synod (which even to this day is extant in the Acts of the ſecond *Nicene* Councell) that the Apoſtles and the righteous are honoured by the title of Sanctitie, every where by thoſe Fathers. Therefore they are not to be thought to have ſimply forbidden that which they themſelves practiſed. But, as it may be conjectured, the name αγιος (for of this onely the ſpeech is) in the opinion of that age ſeemed to imply the honour of interceſſion. Whereupon, that by any means proviſion might be made againſt ſuperſtition, in common ſpeech of Churches the uſe thereof, eſpecially when they went thither to pray was forbidden. For αγιος ſeemeth to be derived from αγω, by which word is ſignified σεβασμα ἢ σεβάσμιος ἄξιον, *the act of worſhipping or the thing worthy of worſhip and adoration.* Wherefore *Heſychius* deriveth both Αγιοι, and σεβάσμιοι from ἄζω, *I adore, I worſhip.* Yea, moreover, which manifeſtly conduceth

to

to the worſhip of the dead, it is of a common originall with ἐναγίζειν, *to ſacrifice to the dead, to celebrate their funerals*, and with ἐναγισμός, *a celebrating of funerals*, * *ſacrifices for the dead*. Furthermore (that I may adde this alſo by the good leave of the Reader, and without the aſperſion of babling) it might come to paſſe, that the name Ἅγιος *Saint*, to the common people of the *Gracians* (for we may obſerve examples amongſt us of like uſe of words in a wrong ſenſe by the vulgar ſometimes) ſhould ſeeme to ſound though falſly δι' ὃν ἐυχαὶ ἡμῶν πρὸς Θεὸν ἄγονται, *him by whom our prayers are offered to God*, that is, προσαγωγέα, *an Vſher and Interceſſour with God*: as *Gregory Nazian.* calleth Chriſt the Lord; according to that of the Apoſtle to the *Epheſians* 2. 18. Δι' αὐτοῦ ἔχομεν προσαγωγὴν πρὸς τὸν πατέρα, *Through him we have acceſſe unto the Father*. Chap. 14.

* Soule Maſſes.

Whatſoever it may be; this appeareth out of the teſtimonies already brought, that by the uſe of this very word, it was at that time eſteemed that that ſuperſtition towards the Saints departed this life, was nouriſhed and cheriſhed. Which, that it might by all means and pollicie be hindred, the uſe thereof was forbidden: not indeed ſimply and univerſally, which our Adverſaries falſly alleadge; but onely in naming of Temples, which were dedicated to the memory of the Apoſtles and Martyrs. For the taking away of that errour, as it ſeemeth, whereby it was beleeved either that thoſe were places of approaching to God by the Interceſſion of the Martyrs, or conſecrated to the worſhipping of them whoſe names they did beare. Therefore in ſtead of the ſurname Ἁγίων, it ſeemed fit to put in place thereof that of *Apoſtles* and *Martyrs*, indeed no leſſe honourable: whether with full conſideration and adviſe, it is his part to judge, who hath well and throughly looked into all the circumſtances of that time, and reaſons of the action. In the meane time it nothing detracteth from the virginitie or puritie of the Church, if haply ſometimes in ſuch things which belong to the way and manner of the doing of a thing, it ſhall not ſo wiſely diſcerne. For it is no matter of neceſſitie that ſhe who is chaſte, perpetually either doe, or ſpeake wiſely. For the like reaſon in a manner, the word *Prieſt* for Evangelicall Elders, *Sacrifice* for the Sacrament of the Euchariſt (not to name other the like) are commanded not to be uſed in very many Reformed Churches. And not indeed altogether raſhly,

Chap. 14. raſhly, except (as it ſeemeth to ſome) the name *Miniſters* inſtead thereof be not a name fit enough: by which although they who exerciſe a ſacred Function may be called rightly and by warrant of the Scripture; yet thereby are not Elders diſtinguiſhed from Deacons. Should we not therefore rather have called them by the Apoſtolique name *Elders* if we had been unwilling to call them *Prieſts?* But theſe things are for another place.

Furthermore, the Cry of this Angel ſounded, not onely in the Eaſt, but alſo in the Weſt, though the Pope of *Rome* ſtormed at it; not indeed with a full mouth as there, yet with a publique and ſolemne voyce. Firſt, in the yeere 790, in the Synod of *Franckford* under *Charles* the Great, of almoſt 300 Biſhops, beſides Abbots and others. Where the worſhip and adoration of Images, together with the ſecond Councell of *Nice*, which had eſtabliſhed it, and which Pope *Hadrian* governed and approved by his Legates, are condemned. And again in the Synod of *Paris*, in the yeere 825, aſſembled by the commandment of *Lewis*: wherein it is at large declared as well by Divine authoritie, as by the judgement of the Fathers, that the adoration of Images is a wicked and ungodly thing, and that the Synod of *Nice* was to be rejected as guilty of ſuch ſuperſtition. Adde hereunto the Commentary ſent from *Charles* the Great to Pope *Hadrian* the maintainer of Idols, after that Councell of *Franckford*; that here alſo thou mayeſt acknowledge the Angel fled in the height of heaven. And ſo farre have we perceived the exhortation of the firſt Angel. Now let us hearken to the cry of the ſecond.

In Catal. teſt. ver. edit. 1608. *pag.* 1123.

The ſecond Angel Proclaimeth that *Rome*, was turned from the Citie of God into *Babylon*, for her filthineſſe and multitude of idolatries, with which, having deſpiſed the exhortation of the firſt Angel, ſhe had as well defiled her ſelf, as alſo became the Author and Preſident to all Nations in her compaſſe that they ſhould doe the ſame which She did; for which cauſe, becomming now throughly lyable by reaſon of Her impenitency to the Divine judgement ordained againſt all idolaters, She was not to be any longer born withall, but by an irrevocable Decree to be deſtroyed and cut off; and that the preparation to that deſtruction is incontinently and continually made even from this cry.

And the company of the Albigenſes and Waldenſes appeare indeed to be the Miniſters of this cry, partly by word, partly by deed;

deed; as being the firſt of all mortall men who proclaimed the Church of *Rome* for her Idolatrie and myſticall whoredome, to be the *Apocaliptique Babylon*; and they the ſame alſo began her ruine; for as much as ſhe being ſo detected, forthwith a great multitude of men began to deteſt her, and privately through all the Provinces of her dominions to revolt from her; beſides, her authoritie was thenceforth daily more and more weakened, and then the ruine began to be, which ſhall not ſtay, untill at length it be come to the burning of the Citie it ſelfe. In a word, from the cry of this Angel, there beganne incontinently as it were a muſtering of holy Souldiers for the overthrow of *Babylon*. Chap. 14.

Babylon is fallen, is fallen. Verſ. 8.

As if he ſhould ſay, now the foundations of the ruine of *Babylon* are laid. For from this time the preparation of waging warre againſt her ſhall be undertaken. He imitateth *Eſay*, *Chap.* 21. 9. Who in the very ſame words, and not different occaſion of things, related the deſtruction of that old Babylon, not then come to paſſe; but as here the foundation of things being laid, he foretold that it ſhould moſt certainly come to paſſe. For as much as *Eſay* uttered his propheſie as the Chronologie teacheth, at the ſame time, wherein the *Medes* being about at length to deſtroy *Babylon* gained their owne libertie, having built the Citie *Ecbatane* under their new King *Deioces*, they laid the foundation of that Kingdome which proved fatall both to *Ninus* and to Babylon.

—Becauſe ſhe had made all nations drinke of the wine of the poyſon of her fornication.

With the Wine of the poyſon of her fornication, that is, beſotted them with philters, being poyſoned wine. For θυμὸς here, hath not the force of *anger* or wrath, but as it is uſed by the Seventy, *poyſon*; that is, they would have it æquivalent to the *Hebrew* word חמה which one while ſignifieth *anger*, another while *poyſon*. Hence it is that in the Seventy *Deut.* 32. 33. θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, that is, *their wine is the poyſon of Dragons, and the cruell venome of Aſpes.* Likewiſe, *Iob* 20. 16. θυμὸν δρακόντων θηλάσει, ἀνελοῖ δὲ αὐτὸν γλῶσσα ἄρεως, that is, *he ſhall ſuck the poyſon of Dragons, the Serpents tongue ſhall ſlay him.* Adde *Pſalm.* 58. θυμὸς αὐτοῖς κατὰ τὸν ὁμοίωσιν τοῦ ὄφεως, *their poyſon is like the poyſon of a Serpent.* See alſo, if thou pleaſe, *Deut.* 32. 24. *Iob* 6. 4. Yea and whereſoever in the Old Teſta-

Chap. 14. ment the ſignification of *poyſon* hapeneth, thou ſhalt ſee it expreſſed not above once onely, otherwiſe then either with this, or the word χολῆς.

But there is a twofold mention made, in the *Revelation* οἴνου τοῦ θυμοῦ or *of ſuch like poyſoned Wine:* οἴνου τοῦ θυμοῦ τῆς πορνείας, *of the wine of the poyſon of her fornication,* whereby, as I ſaid, the amorous poyſon or philter is ſignified (according to which the ſame is called, *Chap.* 18.23. by an accuſtomed word, for that purpoſe φαρμακεία, or *veneficium, poyſoning* or *ſorcerie*) and οἴνου τοῦ θυμοῦ τῆς ὀργῆς, *of the wine of the poyſon of wrath;* which is a potion of thoſe that are to ſuffer torment. For truly by the former hath the holy Ghoſt expreſſed *the allurement of ſpirituall fornication*; out of the cuſtome of harlots provoking love by their philters: this latter hath alluſion to the manner of the Iewes, who were accuſtomed to give to thoſe who were to be puniſhed by death, a cup of wine, with which there was mixt Myrrh or ſome other drugge of that kinde, that they might bring them into a ſenſleſſe ſtupiditie. For that cauſe they are ſaid to have offered to our Saviour while he was hanging on the Croſſe ſuch a like potion: but he refuſed to drinke it, *Matth.* 27. 34. *They gave him,* ſaith he, wine μετὰ χολῆς μεμιγμένον *mingled with gall,* that is, οἶνον τοῦ θυμοῦ. For χολὴ and θυμὸς are equivalent. Now the Evangeliſt by the word χολὴ hath ſet forth in the generall a *bitter ſpecies,* according to the uſe of the Seventy (with whom even *Wormewood* is named Mark. 15.23. χολὴ) this *Marke* ſetteth downe to have beene *Myrrh*: *And they gave unto him to drinke,* ſaith he, *wine mingled with Myrrh. Myrrh* indeed in *Hebrew* מור in *Syriaque* ܡܘܪܐ hath its name from extreme bitterneſſe. And hence it cometh to paſſe, as it ſeemeth, that the Prophets in ſetting forth deſtructions ſo often uſe the parable of the *Cup:* as which was wont to be offered to them that were to die, according to the cuſtome of the Nation. Thus was the cry of the ſecond Angel, whom preſently the third followeth. What new admonition he yet further addeth, let us attentively heare.

The third Angel going further then the former two, admoniſheth the worſhippers of the *Beaſt*; how fearefull a danger hangeth over their heads, if they yet proceed in following him: and therefore he perſwadeth them, that caſting off all delay, they thenceforth withdraw themſelves from his fellowſhip, and by this

this meanes they may provide for their owne ſalvation; for they cannot be ſaved, who hereafter ſhall ſticke to him. Which cry ſurely, the moſt famous of all the reſt, was accompliſhed moſt happily in the former age by the meanes of *Luther*, and his companions and ſucceſſours. Vpon which that notable reformation of the Church which we ſee, hath followed; men not now ſinglely, as came to paſſe at the voyce of the foregoing Angel, but by whole Provinces and Tribes at once, every where ſhaking off the yoake of the Beaſt for the vindication and reformation of Religion. Chap. 14.

And the third Angel, ſaith he, *followed them* (that is the former two) *ſaying with a loud voyce, if any man ſhal worſhip the Beaſt and his Image, and ſhall receive his marke in his forehead, he ſhall drinke of the Wine of the wrath of God* (τῆ ὀργῆ τῆ θυμῆ) *which is mingled with pure wine in the Cup of his wrath, and ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lambe; and the ſmoake of their torment doth aſcend up for ever and ever, and they have no reſt day nor night, who worſhip the Beaſt and his Image, and whoſoever receiveth the marke of his name.* Verſ. 9.

A terrible deſcription of a terrible puniſhment, the like unto which the compaſſe of the whole Canon ſcarſe hath ἀπὸ τῆ θυμῆ τῆς ὀργῆς is the potion of puniſhment, accuſtomed to be given to thoſe that are to be put to death as at the 8. *verſ.* we ſhewed. *Meere wine*, that is, not allayed with water, doth more powerfully intoxicate, and yet more if divers kindes of wine be mingled: ſuch therefore would ſome have to be underſtood by theſe words κεκερασμένε ἀκράτε, that is, *of mingled Wine*; ſith otherwiſe he ſhould ſpeake contradictions. But I approve rather, that ἀκρατον κεκερασμένον, be the ſame with pure wine mixt with Myrrh, Gall, Frankincenſe or the like drugge of bitter taſte, which was uſed in the Cup of *Malediction* as the Iewes called it: according to the cuſtome of the Nation; and alluding to that of the *Pſalme* 75. 9. according to the Seventy, ποτήριον ἐν χειρὶ κυρίε ἀκράτε πλῆρες κεκράσματος. Where the *Chalde* hath: *the Cup of malediction in the hand of the Lord, and ſtrong wine, full with the mixture of bitterneſſe, thereby to take away the underſtanding of the wicked.* For we have ſaid that that potion was given, that the uſe of

Chap. 14. of reaſon might be taken away from him that was to die. Now for that which the *Septuagint* have, οἶνου ἀναίτου in *Hebrew* it is יין חמר *Vinum rubens, red wine*, to wit, which had not loſt its colour by mixture of water. For the Wines in the holy Land were red. The other parts of the deſcription are manifeſt in themſelves.

But it will here be behovefull, a little to obſerve the degrees of this threefold crie, and how the latter exceedeth the former in grievouſneſſe. For, the firſt Angel admoniſhed, of the duty alone, of worſhipping God rightly according to the preſcript of the Goſpel; he upbraided them not with the fault committed on this part. The ſecond proceeded further, he threatneth the ruine of ſpirituall fornication and that to be puniſhed by death and deſtruction inevitably: but that which he doth threaten as yet onely to *Babylon* as the principall cauſe of the crime, not as yet to her partakers. But the third it being come to the height, denounceth horrible and hainous torments, and thoſe to have neither end nor any eaſe, to the whole traine of the Beaſt and to all which ſhall abide in his obedience. It followeth

Verſ. 12. *Here is the patience of the Saints. Here are they who keepe the Commandements of God, and the faith of Ieſus.*

As if he ſhould ſay, this cry ſhall be the touchſtone, of proving as well the patience as the obedience of the Saints. Of the patience ſurely, if reſting upon expectation of ſo terrible puniſhment, and ſuch as ſhall recompence all the delay, they ſhall be nothing troubled with ſo long proſperitie of the Beaſt, nor be any whit dejected in their mindes at that madneſſe of perſecution wherewith the refractory, and diſobedient to his government ſhall be aſſailed: and of obedience to the Commandements of God and the faith of Ieſus, if having heard this threatning, without further delay, they withdraw themſelves from communion with the Beaſt, and renounce his Image and Marke. *Theſe are they who keepe the Commandements of God, and the faith of Ieſus*, that is, which rightly and Evangelically worſhip God in the faith of Ieſus Chriſt: and therefore not unworthy to be called by the name of profeſſours of the Goſpel.

So the Virgin Church having obeyed the threefold admonition, the vindication of her againſt her enemies followeth, under the type of *Harveſt* and *Vintage*; which once being overpaſt, the bleſſed

bleſſed reward of the juſt is no more deferred, as that denunci- Chap. 14.
ation from heaven beareth witneſſe, premiſed to the deſcripti-
on of both.

I heard, ſaith he, *a voyce from Heaven, ſaying unto me, Write,* Verſ. 13.
Bleſſed are the dead which die in the Lord, from henceforth:
yea, ſaith the ſpirit, that they may reſt from their labours;
and their workes doe follow them.

I know very many referre this heavenly declaration to the former, as it were to comfort the Saints now to ſuffer all grievous things, from the Beaſt provoked by the precedent voyce. Of which opinion lately alſo I my ſelfe was. But now having waied the matter more exactly, I incline to thinke rather that it ſhould be referred to the matters following, as it were a warning of the reſurrection and judgement preſently ſucceeding under the ſeveth trumpet; the preparation of which ſhould beginne to be taken in hand in the next viſion. So that that may be called, ἀπάρτι *from this time*, not in reſpect of the matter exhibited in the former viſion; but the next following to be exhibited; upon which immediately, the reſurrection of the dead and the judgement ſhould follow. As if he had ſaid: Now it is come to that which onely remaineth to be fulfilled, to that time wherein *the dead in the Lord* ſhall be raiſed up to a bleſſed life. For in the Goſpel of *Matthew* 23. the laſt *verſ.* the Lord ſaith to the Iewes: *You ſhall not ſee me,* ἀπάρτι *untill you ſhall ſay, Bleſſed is he that cometh in the name of the Lord*, that is, not from the moment of time wherein he had ſpoken theſe things, but from the time of the Paſſeover, which he went then to celebrate: after which he no more offered himſelfe to be ſeene publikely of the Iewes. Now the reaſon moving me ſo to thinke, as I ſay, is threefold. Firſt becauſe I remember not that any where in the ſacred Scripture, the day of death, but onely the day of reſurrection and judgement is named a *day of reward.* Secondly, the denunciation from heaven, with a commandement to write, ſeemeth not to be uſed, but to ſhew ſome notable importance of matters. Certainely ſuch like commandement is no where elſe to be found, except in the beginning of the whole Propheſie. To conclude, if good attention be given to this thing declared, in ſenſe it altogether agreeth with that at the ſounding of the ſeventh Trumpet, *Cap.* 11. when Verſ. 18.
the time is ſaid to be come, wherein *the cauſe of the dead* (to wit

Chap. 14. for Christ) *shall be iudged, and that God should give reward unto his servants the Prophets, and to the Saints, and to them that feare his name small and great, and should destroy them which destroy the earth.* So here, *Blessed,* saith he, *are the dead from this time, which die in the Lord, that they may rest from their labours,* that is, henceforth they shall lead their life voyd of the former evils and calamities (whereby surely is intimated their freedome from enemies and Tyrants) *and their workes doe follow them,* that is, they shall obtaine a most blessed reward of all their sufferings and good deeds.

In the meane while, this interpretation being admitted, I change nothing of the sense of the words οἱ ἐν Κυρίῳ ἀπεθνήσκοντες still understanding them with the followers of the former opinion, not of any whosoever dying in the faith of Christ, but specially of the Martyrs, who have given their lives for Christ (for of such consisteth the first resurrection) so that I thinke it may be rendered with *Beza, Who die for the Lord or for his sake.* Even as *Ephes.* 4. 1. Δέσμιος ἐν Κυρίῳ, *Prisner in the Lord,* is *Prisoner for the Lord*; to wit, the same that Δέσμιος τοῦ χριστοῦ, *Chap.* 3 1. In which same sense the ancients (as out of *Tertullian* is gathered) tooke that, *1 Thess.* 4. 16. *The dead in Christ shall rise first,* that is, the Martyrs, which have beene put to death for the confession of Christ. Thou mayest see him *de anima c.* 55. For as much as it is known, that with the *Latines* the *Ablative,* and with the *Greeks* in like manner the *Dative,* which otherwise signifieth the instrument and manner of doing, doth also expresse the cause, for which or wherefore; as *verberat odio* he beateth for hatred, *invidia pulsus est,* he is driven away for envy, and the like. Now since the *Hebrewes* declare this *Ablative* or *Dative* by the *preposition* ב and in imitation of them, the *Greeke* Scripture by ΕΝ, thence it commeth to passe that ΕΝ, also there signifieth the cause for which. Indeed this signification is more rare with this *particle*; but I doubt not but a diligent observation will afford more examples, then I have now in a readinesse.

So much for the declaration from heaven. Now let us search out the meaning of the couple of visions, before which we have said it is præmised, as farre forth as we may in a future thing, and with the modesty and sobriety beseeming us: and first of the *Harvest,* wherein the first degree towards the consummation is laid.

And

And I ſaw, ſaith he, *and behold a white cloud; and upon the cloud one ſitting like unto the Sonne of man, having on his head a golden crowne, and in his hand a ſharpe ſickle.* 15. *And another Angel went out of the Temple, crying with a loud voyce, to him that ſate on the cloud, thruſt in thy ſickle and reape, for the time of reaping is come, becauſe the harveſt of the earth is ripe.* 16. *And he that ſate upon the cloud thruſt in his ſickle on the earth, and the earth was reaped.* Chap. 14. Verſ. 14, &c.

The name of *Harveſt* comprehendeth three things; the cutting downe of corne, the gathering it, and the threſhing it. Whence it cometh to paſſe that it frameth a two-fold parable in holy Writ, and of contrary ſenſe; one while of *ſlaughter and deſtruction*, as it were of cutting downe and threſhing; another while of *reſtoring and ſafetie*, according to the property of gathering. An example of the former is obvious in *Ieremy*, *Chap.* 51. 33. where he ſaith thus of the overthrow of *Babylon*: *The daughter of Babylon is a threſhing floore, the time of her threſhing is come: Yet a little while and the time of her harveſt will come.* Likewiſe of *Eſay*, *Chap.* 17. 3. Of the deſtruction of *Damaſcus*, and the overthrow of *Iſrael* by *Tiglathpeleſar*: *The fortreſſe ſhall ceaſe from Ephraim, and the kingdome from Damaſcus, &c.* ver. 5. *And it ſhall be as when the harveſt man gathereth the corne, and reapeth downe the eares with his arme.* But an example of the latter is ſcarſly to be found any other where ſave in the New Teſtament. *The Harveſt*, ſaith our Saviour, *is great, but the labourers are few.* Yet there are ſome, who from this underſtanding doe interpret that complaint of *Iſrael* in *Ierem.* 8. 20. *The Harveſt is paſt, the Summer is ended, and we are not ſaved*, that is, the time is paſt wherein we thought we ſhould be ſaved, and we are not ſaved. But whether of theſe the *Harveſt* in this place repreſenteth, let us try out if we can, by the order of things done, which otherwhere the holy Ghoſt hath repreſented concerning the ſame times of the Church. Luk. 10. 2.

The *treading of the winepreſſe*, which is performed in the Vintage ſucceeding this *Harveſt*, that it is the ſame with that bloody ſlaughter executed by him that ſitteth upon the white horſe, *Chap.* 19. 11. is manifeſt out of that which is added to the deſcription of the ſame horſeman, *v.* 15. *He it is which treadeth the winepreſſe of the fiercenеſſe and wrath of Almighty God.* And now

Chap. 14. this being granted and ſet downe, it muſt needs be, that the propheticall parables, which together immediately prevent both, and no other viſion coming betweene, either ſet forth the ſame matter, or if divers, yet notwithſtanding by ſome meanes conjoyned and tied together. Since therefore here that *Harveſt* goeth next before the Vintage; and there the preparation of the marriage of the Lambe, together with the deſtruction of *Babylon*, goeth next before that cruell ſlaughter: it muſt needs follow, that either that preparation or deſtruction are the *Harveſt* which we ſeeke, or belong to the ſame with the *Harveſt*, or the *Harveſt* with them.

If we ſhall ſay the deſtruction of *Babylon* is the *Harveſt*, that would as well be agreeable enough to the nature of the type which doth ſignifie the *cutting downe and threſhing*; as alſo eſpecially it would agree to the example of *Ieremy* foretelling the fall of old Babylon alſo by the ſame figure. The place is that which I cited a little before: *The daughter of Babylon is as a threſhing floore, the time of her threſhing is come: Yet a little while and the time of her Harveſt will come.* Moreover ſince both, as well the Harveſt as the Vintage, for as much as they make an end of the yeere, ſetteth forth the end and conſummation of things; but the Harveſt goeth before the Vintage in time: therefore, if it had beene plainely knowne, that both ſerved to ſignifie the conſummation of the Romane Tyranny; ſurely the *Harveſt* might very fitly ſet forth the overthrow of the City it ſelfe, as it were the firſt fruits of the full deſtruction; the *Vintage* ſucceeding the Harveſt, the ruine of the whole Kingdome of the Beaſt not any long diſtance following it.

Ier. 51. 33.

Neither indeed is there any thing that might let this accommodation, but this one, that the deſtruction of *Babylon*, is not upon triall found out to goe next before that cruell ſlaughter expreſſed alſo by the repreſentation *of vintage, Chap.* 19. as hitherto we have preſuppoſed, but another event of things (as it ſeemeth following the deſtruction of *Babylon*) to wit, *the preparation of the marriage of the Lambe, or the adorning of his Bride.* Shall not therefore the *Harveſt* be to ſignifie that preparation, or (if this agree not) ſome matter to be therewith done? But thou wilt ſay, what manner of preparation is that of the Bride? or what is that which is to be done together therewith? Surely, I yet

yet ſee not, what other thing that preparation of the Bride can be, but that converſion of the Iews and gathering of Iſrael ſo long agoe expected; of her which long ſince (according to the parable of our Saviour) being invited to the marriage of the Kings ſonne, refuſed to come; but now at length being ready and prepared maketh haſte. For it ſeemeth the Gentiles cannot be called that Bride, ſince they now long agoe and for many ages have been marryed to Chriſt. Therefore they are the Iews who as yet are expected to come to be the Lambes wife. Now with this converſion and returne of Iſrael (whereby ſhe ſhall be choſen into the Virgin company of the Lambe, and made a part thereof) there ſhall be joyned the cutting down or overthrow of the Turkiſh Empire: according to that which is read at the ſixt phyall, but in another figure, *The waters of that great river Euphrates are to be dryed up, that the way of the Kings of the Eaſt might be prepared.* For the time of this phyall moſt directly agreeth to the time of the preparation of that Bride; ſince even as that is ſet between the overthrow of *Babylon*, and the laſt ſlaughter of the enemies; So this phyall commeth in the midſt between the phyall which is powred out upon the throne of the Beaſt, and the laſt phyall: for the Church of Chriſt as by the converſion of Iſrael it will prove as it were double: ſo either part ſeemeth ſhall have a proper and peculiar enemy at that time; that, the *Romane Beaſt* of an uncircumciſed originall: this, the *Muhammedan Empire* of a circumciſed ſtock, and ſprung from *Iſmael*, ominous to the generation of *Iſaac*, the overthrow of both being to be accompliſhed under the coming of Chriſt, why may not the *Harveſt* ſerve for the repreſentation of this, and the *Vintage* of that? Chap. 14. *Matth.* 22. 1. *Cap.* 16. 12.

Moreover, that propheſie of *Ioel* whence either repreſentation as well of *Harveſt* as of *Vintage* is taken, though it give no ſtrength, yet at leaſt it will yeeld ſome colour to the interpretation of *Harveſt*. For it is manifeſt even out of the firſt words of the propheſie, that there the time of Iſraels converſion is handled. *In thoſe dayes*, ſaith he, *and in that time in which I ſhall bring again the captivitie of Iuda and Ieruſalem; 2. I will gather together all Nations into the valley of Iehoſaphat, and I will plead with them there for my people and mine heritage Iſrael, whom they have ſcattered among the Nations, and parted my Land.* Then it followeth in the * typicall deſcription of the warlike preparation: *Put* *Ioel* 3. 1. * *Hypotypoſ.*

Chap. 14. Chap. 13. *ye in the ſickles, for the harveſt is ripe: come and get you down, for the preſſe is full, the fatts overflow, for their malice is great.* Howſoever therefore, in this application of the figure of *Harveſt*, we may obſerve this, that the matter to be done is ſo, that both the notions of harveſt, as well of *cutting downe and threſhing*, *as of gathering*, may agree unto it; this, on the behalfe of Iſrael to be gathered into the barne of the Church, that, of the ſlaughter of the enemies to come to paſſe joyntly therewith, yet notwithſtanding ſince the laſt vindication of the Church againſt the enemies is here handled, therefore I am altogether of opinion that the ſence *of cutting down and threſhing* is to be preferred.

But whatſoever the *Harveſt* may be, ſurely the deſcription proveth that the Lord thereof and the Author of the reaping ſhould be Chriſt himſelfe the King. For is there in the whole Scripture attributed to any King beſides him, that title *of the Son of Man with a cloud* for his Chariot? So that it is in no wiſe ſafe in my judgement to wreſt that to any other meaning. It ſeemeth rather to be gathered that the power of the Divine Majeſtie in accompliſhing that *Harveſt*, as alſo in the next enſuing *Vintage*, ſhall be more conſpicuous and notable, then hath happened in any works hitherto, of thoſe which are done in the names only of Angels.

Hitherto we have gueſſed at the meaning of the *Harveſt*; let us proceed now to the *Vintage*: which, as in the ſeaſons of the yeere it is accuſtomed, ſo here for order, it is agreeable to reaſon that it follow the *Harveſt*.

Verſ. 17. *And another Angel came out of the Temple which is in heaven, he alſo having a ſharpe ſickle.* 18 *And another Angel came out from the Altar, which had power over fire: and cryed with a loud voyce to him that had the ſharpe ſickle, ſaying, thruſt in thy ſharpe ſickle, and gather the cluſters of the vine of the earth; becauſe her grapes are fully ripe,* 19 *And the Angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into the great Wine-preſſe of the Wrath of God: and the wine-preſſe was troden without the Citie, and the blood came out of the wine-preſſe even unto the Horſe bridles by the ſpace of one thouſand and ſixe hundred furlongs.*

This is the deſcription of the *Vintage*. At the interpretation whereof we ſhall ſo much the more certainly levell, by how much the

the ſignification of the parable is here leſſe doubtfull, and the deſignment of the treading of the cluſters of grapes more plaine. For truly, *the treading of vintage* in parabolicall Scripture conſtantly ſignifieth *a cruell, bloody, and deadly ſlaughter.* This firſt. Furthermore, that this ſlaughter, here handled, is the ſame with that great ſlaughter, *Chap.* 19. (as a little before I ſhewed) thoſe words concerning the *treading of the wine-preſſe of Gods wrath* put in to the deſcription thereof doe declare. Therefore it will be the ſame alſo with *the Warre of that great Day of God Almightie* at the laſt phyall. With which that that deadly ſlaughter, *Chap.* 19. is the ſame, this maketh it out of doubt, that both of them are the laſt ruine of one and the ſame enemy. For each of them are to fall at the laſt upon the Beaſt, the falſe Prophet, and their confederates. But their laſt ſlaughter can be but one. Now if our vintage ſhall deſigne the ſame ſlaughter with them, it muſt needs reſt upon the ſame enemies with them: therefore upon the Beaſt and falſe Prophet. The *vine* therefore or *vineyard of the Earth,* whereof here is mention, is the dominion of the Beaſt. The *grapes ripe* for gathering, are the followers of the Beaſt ſwelling with blood guiltineſſe, ripe for judgement. To conclude, the *veſſell* or *winepreſſe*, is the place of ſlaughter. The ſame forſooth which at the ſeventh viall being interpreted in Hebrew is called *Armageddon*; happily becauſe there at the univerſall ſlaughter of the Beaſt the troopes or bands ſhall be deſtroyed. For * *Arma* הרמא ſignifieth *deſtruction*; *Gedon* or *Geddon* גדון *a troope, army, or their Army.* * *He gathered them,* ſaith he, *into a place which is called in Hebrew Armageddon* (the books of *Plantines* Printing are with a ſingle ג *Armagedon*) *and the ſeventh Angel powred out his phyall into the aire: and there came a great voyce out of the Temple of heaven, from the throne ſaying, It is done.*

Chap. 14.

Cap. 19. 15.

* See *Druſius Præterit. lib.* 10. *pag.* 434.

Chap. 16. 16.

Now where this *wine-preſſe* or place is like to be, for treading of the grapes, is yet in Gods ſecret, and therefore not by us too curiouſly to be ſearched out, nor determined, untill either the event it ſelf ſhall manifeſt it, or the ſtate of things neerer thereunto, ſhall haply yeeld ſome marke. Yet this we may lawfully tell without the reprehenſion of raſhneſſe; out of ſo diligent a dimenſion of the ſpace through which the ſlaughter ſhould extend, it may ſeeme, the holy Ghoſt pointeth his finger to ſome ſuch Region, as may extend a *thouſand and ſix hundred furlongs* in length.

Chap. 14. length. For by ſo many furlongs he enformeth the ſlaughter ſhall be made without the *Citie.* That is, if I be not deceived, in the Region or Dominion of the *Citie.* Hence it commeth to paſſe, that ſome by that circuit thinke the Holy Land is meant, as which comprehendeth exactly ſo many furlongs in the length thereof, that is, *two hundred Italian miles*, but not above *an hundred and threeſcore Gracian*; which to be the length of the Holy Land, *Ierome* relateth in his Epiſtle to *Dardanus.* For the *Gracians*, ſay they, meaſured their miles by ten furlongs, every of which was an hundred paces; now a pace (which they call *Orgya* a faddom) is ſixe *Romane* foot: ſo in the whole a *Grecian* mile contained 6000 *Romane* foot. On the contrary the *Romanes* define a pace by five foot, a furlong by 125 paces, a mile by eight furlongs, that is, only 5000 foot. Whence it commeth to paſſe, that the *Grecian* mile, although it agree with the *Romane* in the number of 1000 paces, yet it is greater by a fift part then the *Romane.* By which means 200 *Romane* miles make not above 160 *Grecian.* This is the ſumme of the account. Furthermore, this addeth no little weight to the conjecture, that the name of the place is expreſſed by an *Hebrew* word *Armageddon*, as if it were to come to paſſe in the land of the *Hebrews.* But by what means ſhall this be brought to paſſe? Surely, to thoſe that conceive Antichriſt ſhall come out of the Eaſt, this opinion is eaſie and prompt enough; to us not ſo; except any one haply may thinke it likely, that the falſe Prophet after the overthrow of *Rome* ſhall remove into the Eaſt, and Seat himſelfe there. Indeed there are ſome of the ſervants of the Beaſt themſelves who affirme this; to wit, that the Pope of *Rome* ſhall have his Seat at *Ieruſalem* before the laſt Day of Iudgement. For indeed it cannot be affirmed with any likelihood of truth, that the Beaſt, his affaires at home in the Weſt being in ſuch ſtate and danger as is ſuppoſed, ſhould again (as long agoe in the expedition to *Ieruſalem*) Lead an Army into *Paleſtine*, leaving ſo many enemies at his back; and there at length utterly be aboliſhed. Moreover, leaſt we who affirme Antichriſt to be in the Weſt ſhould be inferiour in this reſpect, to them who affirme him to be in the Eaſt, there is a place likewiſe neere at hand, to which the ſaid number of furlongs in like manner agreeth; for example *Stato della Chieſa*, or the large poſſeſſion of the *Romane* Church, which from the Citie of *Rome*, to the furthermoſt mouth

mouth of the River *Po*, and the Mariſhes of *Verona*, extendeth the ſpace of two hundred *Italian* miles, that is, 1600 furlongs. Chap. 14.

But whither goe I? let us ceaſe to be (as happily hitherto we have been) too curious. Let us deſcend to other matters, which will be more worth our labour. And ſo let the Reader firſt marke this: that here the Cutter of the cluſters of the Vine, is not the ſame as is the Treader of the winepreſſe: but as the functions of the grape gatherer and the Treader of the winepreſſe are ſeverall, ſo alſo they have ſeverall workmen; for the grape gathering or cutting of the cluſters, an Angel furniſhed with a Vinedreſſers ſickle; for the treading, Chriſt himſelf the King accompanyed with a heavenly troope of horſemen. Which out of the viſion, *Chap.* 19. (which I have ſo often cited) may evidently appeare. For there *John ſaw heaven opened, and behold a white horſe, and he* Verſ. 11. *which ſate upon him was called faithfull and true, and with righteouſneſſe he iudgeth and maketh warre —— and he was clothed* 13. *with a veſture ſprinkled with blood* (with the blood of grapes) *and his name is called The Word of God. And the armies which are* 14. *in heaven followed him on white horſes, and clothed with white ſilke and cleane: And out of his mouth goeth a ſharpe ſword, that with* 15. *it he ſhould ſmite the nations: for he ſhall rule them with a rod of iron; and he it is who treadeth the winepreſſe of the fierce wrath of God Almightie —— &c.* Can any thing be more plainly ſpoken? And furthermore in the context, to which we give light according to our abilitie, it is no where ſaid, that the Angel who gathered or cut the cluſters of grapes, is the ſame alſo as did tread the winepreſſe; but only that he caſt the cut cluſters of grapes into *the winepreſſe.* Which being done, *the winepreſſe is troden without the Citie.* And by whom but by Chriſt the King, comming forth of heaven with his heavenly troope of horſemen? That forſooth it is, which the holy Ghoſt would ſignifie, by mentioning of *horſes* Verſ. 20. immediatly added: *and blood,* ſaith he, *came out of the winepreſſe even to the horſe bridles.* For wherefore is that concerning horſes inſerted, unleſſe by this marke he might give notice, that the winepreſſe ſhould be troden by him, to whom that company of horſemen belonged.

That therefore I may comprehend the matter in few words; this is the ſumme of that viſion of the vintage. The Angel the Vintager with the helpe of the Saints, the government of whom

Chap. 14. for the effecting of this buſineſſe is committed to him, ſhall lop and cut away the cluſters of grapes belonging to the Beaſt; and by that his cutting off ſhall cauſe them to be gathered together into *Armageddon*; and being gathered together the *Lord Ieſus* ſhall tread them at his comming: according to which *Paul* ſaith, concerning the *man of ſinne* (which is this ſelfe ſame Beaſt) that he ſhall be deſtroyed by the Lord, ἐν ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ
2 Theſſ. 2. 8 *with the brightneſſe of his coming.*

Now both as well the *Harveſt* as the *Vintage*, is obtained by prayers: the Harveſt (as it ſeemeth) by the prayers of the Church univerſally: for the Angel which there beareth the perſon of the ſuppliants, is ſaid to come generally out of the Temple: but the vintage rather by the prayers of the Martyrs and Confeſſors, againſt whom the wicked ones exerciſed crueltie with ſlaughters and torments, and ſacrificed then to Chriſt; wherefore the Angel which calleth for this, commeth out of the place where the
Verſ. 18. Altar ſtandeth, and is ſaid *to have power over the fire*, even the fire of Martyrdome. For that is commonly known, that the blood of the Martyrs cryeth to God for revenge. For ſurely the Scripture every where witneſſeth, that the divine power will beſtow neither proſperitie upon the Church, nor inflict puniſhment upon their enemies, without their prayers. So at the prayers of *Daniel* the captivitie of Babylon is ſet at libertie. And in the parable concerning the widow wearying the unjuſt Iudge with her clamors,
* *Apodoſis.* the * application is, that God in like manner conſtrained by the prayers of his Elect, will at length riſe up to their revenge. Adde hereunto, that, when the trumpets ſhould be ſounded for the deſtruction of *Rome*, the prayers of the Martyrs are firſt called into remembrance by God at the incenſe offering. Heare therefore ô Chriſt the King and call to thy Fathers remembrance ſo many humble ſupplications of thy ſervants for thy kingdom, ſo many groanings of the afflicted and ſlaine for thy name ſake; and when the time that ſhall ſeeme unto thee moſt fit ſhall come, Ariſe reape the Harveſt, and gather the grapes.

Thus farre Reader I was able to proceed in this more large kinde of interpreting, and no further. In the reſt which remaine, I only give Prophetical Eſſayes; to wit, *part of thoſe which three or foure yeeres agoe I had communicated privately to my friends upon moſt of the Apocalyptique viſions. Thoſe whatſoever they be Reader I commend*

mend to thy courteſie; and beſeech thee to make a favourable conſtruction thereof: untill our Good God Almightie ſhall beſtow abilitie and leaſure upon me, to finiſh theſe alſo in the ſame method with the former (except the iudgements of learned and godly men ſhall prohibit me.) Moreover, thou ſhalt know that in theſe I thought not fit to keepe ſo ſtrict an order of Chapters, but I have ſet the myſtery of Babylon before the viſion of vyals; which yet Iohn *hath ſet after; whether becauſe one of the Angels of the vyals had declared it? or becauſe he would put it as a Key for the opening of all the foregoing viſions? it ſeemeth to be for both cauſes. But it is not fit for the interpreter every where to keepe the ſame order as the Hiſtorian doth.* Chap. 17.

At Chap. 17.

Concerning myſticall Babylon the head Citie of the Apoſtaſie of Chriſtianitie.

THe Metropolis of * *Apoſtacy* μυςήριον, or *myſticall Babylon*, is the *Citie of Rome*, or, as we now call it, the *Sea of Rome*, being in times paſt the *Spouſe* of Chriſt become not onely an *Harlot*, but alſo μήτηρ τῶν πορνῶν *the mother City of Harlots*, that is, the head of the Cities Chriſtian ſpiritually committing fornication with her. Where Reader, I would have thee to obſerve even this firſt (becauſe we are now about the chiefe part of the Revelation) that the great and univerſall * Apoſtaſie of the viſible Chriſtian Church is not defined and marked of the holy Ghoſt by any other hereſies or errours, then that *ſpirituall fornication* ſo much layed to the charge of ancient Iſrael alſo. This only therefore as a * guide ought to be regarded by him, whoſoever would ſearch out of the Records of Eccleſiaſticall affaires the beginning, progreſſe, ſtay and decreaſe, of the Apoſtaſie of Chriſtianitie; if he ayme at this marke, that which is ſought may even palpably be perceived; but if otherwiſe, he ſhall either faile, or be uncertain. For though this *Babylon* be guiltie of other errours, yea hereſies (for it is no new thing, that harlots and whores be infamous for other vices and crimes alſo) yet ſeeing the holy Ghoſt hath marked that great Apoſtaſie of the viſible Church with none of thoſe, therefore they are to be accounted either ſymptomes only of that Apoſtaſie, or adventitious errours, and ſuch as are alike common to other times and ſects; or if the hereſie ſhall happily be of great moment (as is that of juſtification and ſalvation hoped for by the merits of works) yet it is ſuch as

* ἀποςασίας.

* ἀποςασίαν.

* *Cynoſura.*

Chap. 17. which of late, and when the *Whore* was now growen old, hath been permitted by the juſt judgement of God to enter into the
Rom. 1. 27. Church, as it were πλανῆς τῆς μεγαλης ἀντιμισθία *a recompenſe of her great errour:* leaſt indeed they who had ſo long and ſo obſtinately contemned the long ſuffering of God, and the preaching of the *Witneſſes*, afterward (as we reade was provided againſt our firſt
Gen. 3. 22. parents) *ſtretching out their hands ſhould take of the fruit of the tree of Life and eating thereof ſhould live for ever.*

Furthermore Reader, this is ſingular in this place, nor to be paſſed over with light obſervation (of which likewiſe I advertiſed thee in the *Apocaliptique Key*) to wit, that this viſion concerning the *great Whore* and the *Beaſt* bearing her, is opened to *Iohn* and us by the Angel (which he uſed not to doe) by a moſt plaine interpretation: without doubt to that end, that by the benefit of the interpretation thereof, as being the chiefeſt viſion of all the reſt, the other myſteries contained in the *Revelation*, hitherto indeed ſhut up, but depending upon it wonderfull artificially, might be revealed. Here therefore be attentive, and leaſt the Angel ſhall have taken this paines in vaine as farre forth as it concerneth thee; remember this right well, that the interpretation of the Allegory or parable (ſuch as this of the Angel is) is not a new Allegory or parable. For what ſtrangeneſſe ſhould this be, or more truely madneſſe of an interpreter? or what profit is there of interpreting an Allegory by an Allegory, or a parable by a parable? therefore doe not thou here look after I know not what ages of the world, or ſuch like fained things; but take the meaning of the prophetique Angel according to the letter οὐκ ἔτι ἀλληγορῶν, not as if he were *yet allegoriſing*, but rather interpreting the meaning; knowing that it is thy part not to open the meaning of the Allegorie, as otherwhere it happeneth, but to apply its interpretation already given it to the things themſelves.

Which application, as farre forth as God hath revealed to me, I will declare to thee thus.

1.

The Woman, which *Iohn* ſaw ſitting upon the Beaſt, *is that great Citie, which then reigned over the Kings of the earth*, v. 18.

The Application. What is this but *Rome?*

2.

The *Beaſt* carrying her now become a whore, is that *Beaſt*, which

which before this viſion being ſhewed to *Iohn*, was of a certaine other forme, but he was not as yet of that ſhape, wherein he ſhould carry the Whore; but in ſuch a forme afterward he was to ariſe out of the bottomleſſe pit, and in it at length utterly to periſh: that is, that forme wherein he ſhould carry the Whore, ſhould be the laſt of the Beaſt, beyond which he ſhould not continue his life, *verſ.* 8. It followeth in the ſame *verſ.* (that thou mayeſt know alſo by that marke that this is the very ſame Beaſt ſhewed, *Chap.* 13.) *And they that dwell on the earth ſhall wonder, whoſe names are not written in the Booke of life from the foundation of the world laid, beholding the Beaſt which was, and is not, and yet is to come.* In *Greeke* καὶ παρέσται * For ſo I read it with the Complutenſe Edition, *Primaſius*, and the *Syriaque* Interpreter, that it may agree in ſenſe with the precedent deſcription: *The Beaſt which was, and is not, but at length ſhall aſcend out of the bottomleſſe pit.* But now of what forme the *Beaſt* had beene before, and in what ſhape he was to aſcend out of the bottomleſſe pit; that we ſhall know particularly by thoſe things which the Angel by and by addeth. Chap. 17.

* *Et tamen adfutura eſt.*

The Application. In the meane while, if the *Woman* be *Rome* it ſelfe, what then can this Beaſt of many formes be upon which ſhe rideth (that is ruleth) but the Kingdome or Empire of *Rome?*

3.

The ſeven heads of the Beaſt, is a double type, firſt they are ſeven mountaines or hils, upon which the Citie being the Metropolis of the Beaſt is ſeated: againe ſeven orders of Kings or ſucceſſive Rulers, and that on the ſame hils (which the unitie of the type ſetteth forth) * this is a ſure marke of her) whereof indeed five, that is to ſay, of *Kings*, *Conſuls*, *Tribunes*, *Decemviri*, *Dictators*, now in the age of *Iohn* were paſt: one (of *Cæſars*) was yet remaining; but that alſo under Chriſtian *Cæſars* ſo to be changed, that it ſeemed as another Ruler, but of a very ſhort continuance: yet in truth not another: but the laſt, and as already I have ſaid in reſpect of the changed Cæſarſhip the eight, but in truth but the ſeventh (for there are onely ſeven heads of the Beaſt) that very ſame it is under which the *Beaſt* ſhould be at length Πορνοφόρος, that is, the bearer of the myſticall whore, and in that ſtate and forme wherein ſhe is ſeene of *Iohn* in the preſent Ver. 3. and 7. Verſ. 9, 10, 11.

* *Hoc teneas vultus mutantem Proteа nodo.*

Chap. 17. preſent viſion. In whoſe time it might be ſaid, both that he was in time paſt, and notwithſtanding not yet ſprung up. For in time paſt he had beene a Beaſt under the courſes of the five firſt heads, partly alſo the ſixt; but as yet he was not under the courſe of the laſt head (to wit, of the *Popedome*) under which at length he ſhould beare the *Whore*.

The Application. Now therefore harke Reader; if the ſixt head of the *Romane Beaſt* which reigned in *Iohns* age in the *City ſtanding upon ſeven hils*; now almoſt for 12.* ages hath ceaſed to reigne there: it muſt needs be that he who now beareth ſway there (ſince that which is as it were the ſeventh and of ſhort continuance cannot be called a head) is that laſt, of long continuance and truely the ſeventh Ruler *of the ſeven hils*; and therefore that State, or Common-wealth of Nations over which *Rome* now reigneth, and long hath reigned, is that government which *Iohn* fore-ſaw ſhould beare the *Whore*.

* 1200. Yeers.

4.

Verſ. 12. *The tenne hornes of the Beaſt*, the Enſignes of the laſt head, are tenne Kingdomes, not yet riſen in the age of *Iohn*; but into which at length the body of the *Romane Beaſt* ſhould be rended, in his laſt courſe, by the wound of the *Ceſarian* head; and which with one conſent ſhould conferre all their authoritie upon the

Verſ. 13. *Beaſt*, to be made whole and reſtored under the government of that laſt head.

The Application. But unleſſe from that time that the Emperours have ceaſed to reigne at *Rome*, the Romane Empire be divided and rent into tenne or more Kingdomes (even of Nations in *Iohns* age, ſtrangers from the Empire and barbarous) when, I pray you ever, or by what meanes at length ſhall we expect it to be divided?

5.

Verſ. 14. Thoſe tenne Kingdomes, which ſhall ſo grow together, by the government of the falſe Prophet their head, ſhall fight with the *Lambe*, yet at length the victory falling out on the part of our Lord the *Lambe*.

The Application. That battell hath beene fought long ſince, and even daily is in action: this victory even in ſome ſort is accompliſhed; but we hope ſhall be fulfilled ſometime much more gloriouſly.

For

For truely out of the ſame *tenne hornes*, or Kings they ſhall be, who at length ſhall *hate the Whore*, whom they have ſo long borne (which partly we perceive to be fulfilled) ſhall *make her deſolate, and naked, ſhall eate her fleſh, and burne her with fire.* For God by whoſe providence it cometh to paſſe, that with ſo marvellous a conſent they ſhould grow together into this Beaſt of the laſt head, untill his appointed time: he even the ſame will ſometime put into their hearts, that they ſhall execute his will alſo upon their Metropolis the *Whore:* theſe things the Angel hath interpreted. Chap. 17. Verſ. 16.

But what moreover is contained in the deſcription of the parable, that this *Whore held in her hand a golden Cup, full of abominations, and filthineſſe of her fornication*; likewiſe *that ſhe did beare her name written in her forehead:* that needed not the interpretation of the Angel. For truely in both there is an Alluſion to the cuſtome of whores, and ſtewes in time paſt. Which whores were wont to drink to their Paramores philters in a golded Cup: in the Stews the Cels had the name of the whores written upon them: even as that of *Tertullian* declareth in his booke *De Pudicitia: under the very gates of luſt, under the very titles of luſt.* But *Seneca* more perſpicuouſly, *Controverſ. 2. lib. 1. Thou art called,* ſaith he, *a whore, thou ſtoodeſt in a common place, a title is put upon thy Cell.* See alſo *Martiall. lib. 11. Epig. 46.* Moreover if a whore was famous, it ſeemeth ſhe bare her name and title not onely written on her Cell, but in her forehead. *Seneca* intimateth that in the place cited: *Thy name,* ſaith he, *hangeth in thy forehead, thou haſt received the reward of adultery, and the hand that was to give ſacred things to God, hath received rewards.* To which *Iuvenal* alſo had reſpect, *Sat. 6.* concerning the unbridled luſt of *Meſſalina* the Empreſſe. Verſ. 4. Verſ. 5.

——— *nuda papillis*
conſtitit auratis titulum mentita Lyciſca.
She ſtood naked with her gilded pappes bearing the title of Lyciſca.

But if that of *Seneca* be to be taken of the front of her Cell, this alſo of *Babylon* may be ſo taken; neither wil it be harſh, for the nature of the figure, which comprehendeth both, as wel the Whore, as the place or Brothelhouſe in which ſhe proſtituteth her ſelfe.

The

Chap. 15.

The fall of Antichriſt.

OR,

The meaning of the ſeven Phyals as farre forth as is yet given us to underſtand:

And firſt,

Of the Phyals in generall.

At *Chap.* 15. THe holy Ghoſt propoundeth the hiſtory of the Phials, and of the Angels pouring them out two manner of waies. Firſt in generall from the beginning of the 15. *Chap.* unto the end of the 5. *verſ.* where the viſion of the ſeven Angels having ſeven Phyals being only briefly rehearſed: before he cometh to the particular deſcription either of the Angels or Phyals: a narration is framed of another viſion exhibited together with them; wherein is figured for the time of the powring them out, the ſtate of the Church cleanſed from idolatrous pollutions and filthineſſe in that

Verſ. 2, 3. ſacred Laver or *Sea* of the Temple not made of braſſe as *Solomons*, but of Cryſtall, and ſinging the * *tryumphant Song* for the victory over the *Beaſt* the whole time of the effuſion: and that whiles yet ſhe ſtood upon the brimme of the Laver, as it were ſcarſe gone out of the bath wherein ſhe had cleanſed her ſelfe.

* Επινίκιον.

Then he cometh to the cloathing and preparation of the Angels, and to deſcribe the Phyals particularly from thoſe words of

Verſ. 6. the 6. *verſ.* Καὶ ἐξῆλθον οἱ ἑπτὰ Ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, &c. *And the ſeven Angels came out of the Temple having the ſeven plagues, clothed in pure and white linnen and having their breaſts girded with golden girdles,* that is, in their Prieſtly habite. For take heed that thou joyne not the words which we have ſet downe, with thoſe of the precedent *verſ.* for truly that which is there ſaid of the *Temple of the Tabernacle of the Teſtimonie opened in Heaven,* that pertaineth not to the beginning, but to the event of the Phyals. That is to ſay the Temple, which, in the meane ſpace while the Phyals were poured out, *was filled with ſmoake from the Maieſty of God, and from his power,* ſo that *no man was able to enter, verſ.* 8. (he alludeth to the ſeven dayes dedication as well of the Tabernacle, *Exod.* 40. 34. as alſo of the Temple,

Ezek. 44. 17. 18. *Maiemon de vaſis ſanctuarii, c.* 10. *ſect.* 1.

Verſ. 5.

Temple, 1 *King.* 8. 10. 2 *Chron.* 5. 13.) the Phyals being paſt it will be ſo cleere; that *the Arke of the Teſtimony it ſelfe,* (Chriſt) ſhall be apparent: even as we have it at the ſound of the ſeventh trumpet (*Chap.* 11. 19.) with which that the laſt of the Phyals doth contemporize, hath been ſhewed, *Synch.* 3. *part.* 2. Chap. 16.

* *Suppoſitions concerning the Phyals particularly.* * *Hypotheſes.*

1. The effuſion of the Phyals ſignifieth the ruine of the *Antichriſtian Beaſt.* It appeareth out of the Text: for which ſee *Synch.* 7. *part.* 1. For even as that former and more ancient * *Politie* of the Romane Kingdome was to be overthrowne by the plagues of the Trumpets: ſo this laſt by the plagues of the Phyals. This is the cauſe of ſo great likeneſſe betweene them twain; ſith even this laſt beareth the Image of the former Romane Politie. At Chap. 16. * Πολιτία.

2. The ſeven Phyals are ſo many degrees of the ruine thereof. For like as the *Beaſt* grew up by degrees: he is alſo ſo to be aboliſhed by degrees.

3. Whatſoever then it is, on which every of the Phyals is poured out; that ſuffereth damage and loſſe from the Phyall; ſince the effuſion of the Phyals, is the effuſion of the wrath of God (*Chap.* 15. *verſ.* 1.). Therefore no interpretation can ſtand here, whereby the effuſion of a Phyall falleth out to the benefit of that, upon which it is poured out.

4. The *Earth, the Sea, the Rivers, the Sunne,* are ſomething concerning the Antichriſtian Beaſt, anſwering to the earth, the Sea, and the Sunne. For all the Phyals are poured out upon the *Beaſt:* therefore alſo every of them upon ſomething of the *Beaſt,* or at leaſt which is inſeparable from the ſafetie of the *Beaſt,* or concerneth his benefit.

5. The whole body of the *Beaſt,* or the Antichriſtian univerſe, is in like manner as it was done in the Trumpets, tacitly compared by the holy Ghoſt to the Syſteme of the world, whoſe parts are Earth, Sea, Rivers, Heaven, Lights: So that the earth in the Popedome anſwereth to the earth in the naturall World; *Sea,* to ſea; *Rivers,* to rivers: *Sunne,* to ſunne.

6. To conclude (as already I have once or twiſe ſhewed) becauſe God uſeth Angels as miniſters of his providence, for moving

Chap. 16. ving and governing of the motions and changes of humane affaires: therefore thoſe things that are brought to paſſe by the the hands of many, are notwithſtanding attributed to an Angel as it were the ruler and guide of the thing to be done, after the common manner of ſpeaking.

The Expoſition of the Phyals according to the rule of the ſuppoſitions.

The firſt Phyall powred upon the whole body of the Beaſt.

Verſ. 2. The *Earth* in the Antichriſtian univerſe doth ſignifie the people, or the common ſort of Chriſtians, the footſtoole (the more ſhame) of Antichriſt; upon which as the *Baſis* that vaſtneſſe of Papall Hierarchie being built, like the Tower of Babel -- * *reacheth to the very ſkies.*

* *Vertice ad auras ætherias tendit.*

The Phyall being powred out upon this *Earth* pertaining to the Beaſt, it drew that diſpoſition from the effuſion, that it filled the followers of the Beaſt, with furie and madneſſe, as it were with *ulcers*, and thoſe ſo foule and malignant, that they could not be healed; nor be cloſed up by any Cicatrice, but they would breake forth againe.

This was fulfilled when the Chriſtian common people, called the *Waldenſes*, *Albigenſes*, *Wicliſiſts*, *Huſſites*, and by other names, began every where to renounce the authoritie of the Beaſt, calling Rome *Apocaliptique Babylon*, and the Pope *Antichriſt*: with which blaſting of its earth burning with the * zeale of God, the followers of the Beaſt being ſtricken, they were wholly enflamed, with the *ulcers* of griefe and indignation; by which being enraged they for very many yeers wonderfully tyrannized with fire and Sword; but in vaine; for they were ſmitten with an *evill* and uncurable *ulcer*, which the more they beſtirred themſelves, the more it grew worſe and worſe with them. So in times paſt the Land of *Egypt* being ſprinkled from Heaven with duſt like aſhes, it filled all the Egyptians and their cattell with ulcers. Now the world of the Beaſt is called * ſpirituall *Egypt*, *Chap.* 11. 8. and thereupon the ulcerous ſore here is to be interpreted * *ſpiritually*, that is, myſtically, and by analogie: which is diligently to be obſerved in the figures of the two following plagues alſo, taken from the ſame hiſtory.

* *Rom.* 10. 2.

Exod. 9. 8, 9.

* πνευματικὴ.

* πνευματικῶς.

The

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The ſecond Phyall upon the Sea of the World of the Beaſt.

The *Sea* in the Antichriſtian world is the whole compaſſe of the Papall Society, wherein not onely ſeverall Chriſtians, but whole Nations, People, Kingdomes, Provinces, Dioceſſes, otherwiſe among themſelves diſ-joyned and ſevered, are gathered together in one: or thus: the *Antichriſtian Sea* is the compaſſe of the Popes juriſdiction or dominion compaſſing and enfolding (as the Sea doth the Land) men and Nations worſhipping Chriſt. Verſ. 3.

The ſecond Phyall being powred out upon this *Sea*, preſently it became *as the blood of a dead body*, or cold and congealed blood, ſuch as is wont to be of thoſe that are dead and ſlaine, or of a member cut off; ſeeing it is deſtitute of the influence of ſpirit and heat, the entercourſe with the fountaine of life being diſſolved. The ſenſe is. The *Pontificiall Sea* was ſlaine as it were with death, beheading, or ſlaughter.

Now this was fulfilled, when by the labour of *Luther* and other famous reformers of the Church of that Age, God wonderfully bleſſing their undertakings, not now ſome ſingle perſons onely of the common people of Chriſtendome, but even whole Provinces, Dioceſſes, Kingdomes, Nations, and Cities renounced communion with thoſe of the Beaſt, and there being made a great diſmembring of the dominion which was ſo large in times paſt, they departed from the body of the Beaſt. By which event the *Sea* of the Popes Dominion became dead for a great part of it, like *the blood of a dead body*; in which the Popes creatures could no longer breathe and live.

The third Phyall upon the Rivers and Fountaines of the World of the Beaſt.

The Rivers and Fountaines of waters of the Beſtian world, are the miniſters and defenders of the Antichriſtian juriſdiction, whether Eccleſiaſticall, as Ieſuites, and other Emiſſary Prieſts; or even Secular and Lay, as the Spaniſh champions, to both of which as from that juriſdiction is committed a charge of ſolliciting Verſ. 4,5,6,7

Chap. 16. liciting and advancing the cauſe, which they call Catholique, in like manner as the rivers derive their originall out of the Sea: ſo alſo they beſtow their labour and coſt, to the enlarging and preſerving of it; even as alſo the rivers returne to the Sea.

Now theſe *Rivers* whileſt they at randome runne through their Channels, wherein now there was no more ſafety for them; by Gods juſt judgement, by the effuſion of the third Phyall, are turned into blood, in like manner as even they had heretofore imbrued the Saints of God, and *his Prophets* with blood. For from this Phyall the ſtate of the Beaſt, came to that paſſe, that the miniſters and defenders thereof, now changing courſe, are compelled to ſuffer the ſame ſlaughters, wherewith they had beene accuſtomed to ſlay *the Saints and Prophets of God*, while their government flouriſhed, as it is plainly ſet forth, *verſ.* 5, 6. as it were a Key for the opening of the parable.

Which thing concerning the Eccleſiaſticall Emiſſaries with their attendants I thinke was fulfilled, when in our ENGLAND, in the reigne of ELIZABETH of famous memory, and alſo afterwards, thoſe bloody Proctors for the authoritie of the Beaſt, were according to the lawes made for that purpoſe puniſhed with death (which had never before ſo befallen them) for ſolliciting the Papall cauſe. And not they alone, but the Spaniſh champions for the cauſe of the Beaſt, who were much more to be feared then they, going about to recover by force of armes, the dominion of the Church of Rome, thirſting for blood, drank blood by full draughts, eſpecially in that memorable overthrow of the yeere 1588. and ſome yeers following; the *Engliſh* and the *Dutch*, by Sea and Land, abundantly powring out the Cup of the mightie hand of God. So that wonderfull great praiſe was given to God for his juſt and true judgements upon them both, not onely of the Iſlanders themſelves, revenging their blood now long ſince ſhed: but alſo of the neighbouring French groning yet under the Croſſe and the Altar, yea even then the Maſſacre of the yeere 1572. being freſh. And thus far the Phyals ſeeme to have gonne on: the reſt remaine to be powred out yet.

The fourth Phyall upon the Sunne of the Beaſtian heaven.

Verſ. 8, 9. What the *Sunne* is in the world of the Beaſt, that we may ſearch

ſearch out; firſt it is throughly to be looked into, what the *heaven* may be, leſt otherwiſe wanting the line of Analogie, we wander farre from the ſcope. For the *Sunne* is not to be placed or conceived to be any where but in an heaven fit for it. The *Heaven* therefore of the Antichriſtian world, is either that ſupreme and univerſall authoritie of the Pope; or any other excellent, and regall Authoritie whatſoever in that world of the Beaſt, that is, in the whole univerſality of the Provinces acknowledging the Pope of Rome for their head. For ſo in the phyſicall world, all that which is upward, and above the earth and waters is called *Heaven*, in the notion of the *Hebrewes* and the holy Ghoſt. Now in that Antichriſtian heaven (according to the type of naturall Heaven) there are very many *Starres*, and of a divers magnitude, Princes, Dukes, Prelates, Lords of Countries, and Kings. There are alſo *great lights*, like *Sunne* and *Moone*. All which are carried about with the motion of the *Heaven*, and by direction thereof keepe their courſes. Now of theſe, the moſt glorious, and by far the greateſt light of all, which ſhine in the Papall Firmament, is the Germane Empire, the proper inheritance of the Houſe of *Auſtria* now for theſe two hundred yeers or there abouts. Is not this therefore the *Sunne* of that *Heaven*? Now upon this *Sunne* the fourth Phyall is even now to be powred out; that it being pulled away from the heaven of the Beaſt, and ſhining to another purpoſe, may burne and torment the inhabitants of the Antichriſtian world, even to blaſphemy, whom before it was wont to refreſh with its heat and beames. Chap. 16.

And behold, whiles I bring to light, theſe things which before I had written, a fame hath filled the whole Chriſtian world, the godly rejoycing at it, that there is now at length come from the *North* Gods revenger of wrongs, to ſuccour afflicted and diſtreſſed Germany; a godly King, happy, and which way ſoever he cometh, a conquerour, whoſe proſperous progreſſe is wonderfull ſpeedy. Is not this he, whom the Lord of Hoſts hath deſtinated to execute the worke of this Phyall? So I hope and heartily pray. *Gird thee with thy ſword therefore, O great King, goe on proſperouſly and beare rule, becauſe of truth, meekneſſe and righteouſneſſe: and thy right hand ſhall teach thee marvellous things,* Pſalm. 45. 3, 4.

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The fift phyall upon the Throne of the Beaſt.

Verſ. 10,11. The fift phyall is to be powred out upon the Throne or Seat of the Beaſt; that is, *Rome it ſelfe.* Where the holy Ghoſt hideth not the matter any more with any vaile of Figures or Allegories; haply becauſe of the great light which ſhall then ariſe to theſe Propheſies by this moſt evident ſigne, whereby it ſhall be cleere what phyals are paſt what to come.

Now by this deſtruction of the *Citie of Rome* (which I thinke to be the very ſame, which is ſaid ſhall immediately follow the reſurrection and aſcenſion of the witneſſes, *Chap. 11. verſ. 12. 13.*) the name of the Pope ſhall not indeed utterly periſh, but from thence forth he ſhall be deprived of his glory and ſplendor, ſo that *for griefe they ſhall bite their tongues:* in the meane time notwithſtanding perſevering as yet in their impenitency their hearts being hardened, they will abuſe their griefs unto further blaſphemy.

The ſixt phyall upon Euphrates.

Verſ. 12. The ſixt phyall ſhall be powred out upon that *great River Euphrates*, that being dryed up, a paſſage may be prepared for new enemies of the Beaſt to come from the Eaſt; that is, for the Iſraelites to be wonderfully converted to the pure faith and worſhip of Chriſt, and now ſeekers for the kingdome promiſed ſo many ages ſince. Whom the worſhippers of the Beaſt haply ſhall eſteeme for the army of their feigned Antichriſt to ariſe out of the Iews, God ſo revenging the obſtinacy of their errour: of whom that we are the forerunners, they doubt not at this day to affirme.

But that I may take theſe *Kings to come*, as it is ſaid, *from the Sunne riſing*, to be the Iews, two things ſerve for it. Firſt, that this is the laſt phyall ſave one; at which therefore except the Iews ſhould be converted, it ſhould neceſſarily come to paſſe, that they ſhould be deſtroyed (with the reſt of the enemies of Chriſt amongſt whom they yet remaine) in that great Day of univerſall revenge and judgement, which the next and laſt phyall ſhall bring

bring upon them. Then the place of *Eſay* tending to that purpoſe perſwadeth me to this, whence this of the Revelation is borrowed, as it is very likely. *And the Lord,* (ſaith he, *Chap.* 11. 15,16.) *will deſtroy* (I had rather turne it, *Like as the Lord hath deſtroyed*) *the tongue of the Egyptian Sea, and* (rather [ſo]) *he ſhall lift up his hand upon the River* (Targum *the River Euphrates*) *in the ſtrength of his ſpirit, and ſhall ſmite it in the ſeven ſtreames, ſo that men may paſſe over it dry ſhod.* 16. *And there ſhall be a way for the remnant of my people which ſhall be left by the Aſſyrians* (therefore Euphrates is underſtood) *as it was in that day, wherein he aſcended from the land of Egypt.* Let the Reader looke upon *Zach.* 10. 10, 11. and there the Chalde Paraphraſt. Chap. 16.

But what at length ſhall we ſay this *Euphrates* is, whoſe waters ſhall be dryed up? For I ſomething doubt whether it be to be taken literally or no, eſpecially in the place of *Eſay*. In the meane while to this of the Revelation I would have ſomething of a parable and allegory interlaced, and yet not very much; that the Analogie of the other phyals, concerning the object of the powring out, may alſo here remaine ſafe. For myſticall Babylon it ſeemeth ſhall have her *Euphrates* alſo, even as that ancient Babylon; to wit, the Turkiſh Empire as I conceive, which ſhall be the onely obſtacle to thoſe new enemies from the Eaſt, and on that part the only defence of the Beaſt. Neither will ſuch underſtanding of *Euphrates* be without example of *Eſay* himſelf, who *Chap.* 8. 7. by the like parable of *Euphrates* hath expreſſed the Army of the Aſſyrians bordering upon the ſame River. *The Lord,* ſaith he, *ſhall cauſe to come againſt them* (the Syrians and the Iſraelites) *the waters of that River* (ſo Euphrates κατ' ἐξοχὴν is wont to be called) *ſtrong and many, the King of Aſſyria and all his glory* (*Targum his Army*) *&c.* why ſhould not now this *Euphrates* of the phyals by the ſame reaſon be underſtood of the Turks? being no leſſe borderers upon Euphrates before their overflowing then the Aſſyrians, yea inhabitants of the ſame tract. To this it maketh not a little, that the looſing of that great Army of Horſemen long ſtayed at *that great River Euphrates*, at the ſound of the ſixt trumpet, *Chap.* 9. 15. we interpreted to be meant of the *Turks* thence to overrun the Romane Empire, having followed the *ſeries* of the trumpets and the apt truth of the matter. See *Ierem.* 47. 2, &c.

Therefore

Chap. 16. Therefore by the ſixt phyall this Euphratæan deluge ſhall be dryed up. Plainly according to that which is ſaid, *Chap.* 11. that next after that overthrow of the *Citie* which ſhall come to paſſe in a great earthquake (which there we fitted to the former phyall) the *ſecond Woe ſhall be paſt*, that is, the plague of the ſixt trumpet. But by what means, that is, to come to paſſe, and by what authors; whether by the Iews themſelves (which happily *Ezechiel* intimateth, *Chap.* 38. and 39.) who ſhall poſſeſſe the holy land again; or by ſome inteſtine diſcord fitly to goe before the returne of theſe; or happily both, but in order and one after another; or by ſome other cauſe; we ſhall labour in vain in gueſſing, as at a matter wholly yet to come. Whatſoever it be, this let being removed, it is ſaid a *way* of going to ſome place *is prepared*, for theſe new Chriſtians from the Eaſt; and that as it ſeemeth to make an expedition againſt the Beaſt; to the ruine of whom all the phyals ſerve. For whence otherwiſe, or wherefore from this drying up ſhould ſo great a trembling and feare at an inſtant aſſaile the worſhippers of the Beaſt, yea even the Devils themſelves as it ſeemeth, that it ſhould miniſter occaſion for ſo horrible and unheard of a preparation for warre, as is here deſcribed; unleſſe they with their whole diabolicall band ſhould feare all extremitie by the coming of theſe new Kings of the Eaſt?

The ſeventh phyall upon the Aire.

Verſ. 17. The ſeventh and laſt phyall is powred out upon the *Aire*, that is, on the *power of the Aire*, or of Satan; embracing and foſtering in his boſome the dominions, not of the Beaſt onely, but of all the enemies of our Lord Chriſt in what countrey ſoever. Now as the Beaſt fetcht his ſpirit and life from the beginning out of him; ſo upon his power and conduct eſpecially the laſt fortunes of the worſhippers of the Beaſt ſhall depend: which may appeare as well by the preparation of ſo many allyances and aydes for the warre of this laſt phyall, to be procured, as it is ſaid by diabolicall devices: as alſo from that, that the Dragon Satan, now not only by his Vicars the Beaſt and the falſe Prophet, beſtirreth himſelf to bring his matters to paſſe by raiſing this univerſall army; but he by himſelfe, in this laſt danger of his Kingdome it may ſeeme ſhall have his proper and peculiar parts to act alſo, *verſ.* 13. eſpecially

cially in calling them forth to joyne in this warre, with whom otherwiſe the Beaſt and falſe Prophet, as they had at no hand prevailed by their authoritie, ſo neither by favour, or repreſentation happily of the common danger. Chap. 20.

Therefore upon ſo many enemies gathered together in one by the conduct of the *power of the Aire*, and ſhut up as it were in a Cave in *Armageddon*, the ſeventh Phyall ſhall thunder, not with a humane arme now any more, but with a heavenly and thunder ſtriking revenge (*for it is the battell of that great day, and of God Almightie.*) By this the overthrow of the Beaſt ſhall be throughly conſummate; neither ſhall there be an utter overthrow of a Cell only, or of ſo much as is within the wals of Babylon, as before under the fift Trumpet, but of the Citie it ſelfe, that is, of the Senate and people of Babylon, whereſoever they ſhall be after the deſtruction of the Towne: Moreover of all Kings, and Cities till then committing fornication with Idols and falſe gods, and of other Tyrants joyning together in oppoſition againſt the holy Church of Chriſt. Verſ. 16. Verſ. 14.

Concerning the thouſand yeeres of the ſeventh Trumpet and other propheſies, of Wonderfull things contemporiſing therewith.

HEre Reader, I will briefly deliver what I thinke, nor in a matter incredible in reſpect of inveterate prejudice, and the moſt abſtruſe of all the propheticall Scripture, and moſt to be admired, will I make any overlong diſcourſe. In ſo great a myſtery, it will be ſufficient to underſtand the matter in generall, and not curiouſly to ſearch into the reaſons of ſeverall circumſtances: leaſt happily enlarging more freely then is requiſite, that of *Solomon* be laid to my charge. *In the multitude of words there wanteth not ſinne.* At *Chap.* 20. &c. *Prov.* 10. 19.

But concerning the matter it ſelfe, it is grounded upon the undeceivable ſequel of the *Apocaliptique* order, which before I have demonſtrated; and the conſent of other Scripture eſpecially Propheticall, doth wonderfully confirme the ſame. This was ſo plainly perceived by the Chriſtians of the next Age after the Apoſtles that

Chap. 20. *Dial. cum Tryphone.*

that *Iuſtine Martyr* witneſſeth, that not onely himſelfe, but *if there were*, at that time, *any entirely Orthodoxe Chriſtians*, they did with full conſent beleeve it.

Which opinion of the firſt Chriſtians, their ſucceſſours after an Age or two rejected, either becauſe it was corrupted by ſome additions, or (as indeed I ſuppoſe) not rightly underſtood; notwithſtanding the heat of contention being proceeded in ſo farre, before the matter could be brought to an end (which thou mayeſt juſtly admire and grieve at) that who ſo could not otherwiſe quit themſelves from the force of the contrary opinion borne up by the foundation of the *Revelation*; would rather call into queſtion the moſt Divine Propheſie, witneſſed and ſealed both by all the Diſciples of the Apoſtles, and their next ſucceſſours; yea and by preſumptions fained for that purpoſe openly and boldly extenuate the authoritie thereof, rather then yeeld and ſubmit: till at length having gotten a fit interpretation (as they themſelves then ſuppoſed) of * *this thouſand yeers*, yeelding the *Revelation* to be Canonicall, they deſiſted from their impious and fearefull enterpriſe.

* *Iſtius Millennii.*

But truly, Reader (that I may ſtay thee no longer in the preface) I will ſo deliver the whole matter, that as little as may be, I may ſeeme to have departed from the received opinion, concerning the day of the coming of Chriſt, immediately following the ruine of Antichriſt. Doe thou weigh the matter in the feare of God, ſetting apart all prejudice, and out of the judgement of charitie pardon me, if any where I ſhall erre. So therefore take it.

* XIAIETHPI'ΔI. * With the Propheis every where (as when they ſay in that day) and otherwhere in the Old Teſtament. And in the New, Mat. 6. 11. with Luke 11. 13. Ioh. 16. 26. 2 Cor. 6. 2. Heb. 3. 8. 9. 13. &c. likewiſe Chap 4 to conclude, 2 Pet. 1. laſt verſ. where ἡμέρα δισχίλιοι for ever.

That the *ſeventh Trumpet*, with the whole * *ſpace of the thouſand yeeres*, and other propheſies thereto appertaining doe ſignifie that *great Day of Iudgement*, יום רבא much ſpoken of by the ancient Church of the Iewes, and by Chriſt and his Apoſtles, not ſome ſhort ſpace of houres (as it is commonly beleeved) but (after the manner of the *Hebrewes* taking *a day* for time) a continued ſpace for many yeeres, and circumſcribed within two reſurrections, as it were the bounds: * *a Day*, I ſay, firſt, to beginne at the particular, and as it were morning *Iudgement* of Antichriſt, and the reſt of the living enemies of the Church, *by the glorious* ἐν πυρὶ φλογὸς ἐπιφάνειαν *appearing of our Lord in flaming fire*: and then at length to determine (after the reigne

reign e of the thouſand yeeres granted to new Ieruſalem his moſt holy Spouſe upon this earth: and after the utter deſtruction of new enemies yet to ariſe, the *great Day* waxing toward evening and Satan being againe looſed) at the univerſall reſurrection, and judgement of all the dead. Which things being finiſhed the wicked ſhall be caſt into Hell to be tormented for ever; but the Saints ſhall he tranſlated into Heaven to live with Chriſt for ever. Chap. 20.

This indeed is that time of the wrath of God upon the Gentiles, and of judging the cauſe of them that died for Chriſt, for which the triumphing Elders give thankes at the ſound of the ſeventh Trumpet, *Chap.* 11. 18. *For that then God would give reward to his ſervants the Prophets and Saints, and them that feare his name, ſmall and great, and would deſtroy them which deſtroy the earth.*

This is that *Day of Iudgement and perdition of wicked ones,* of which *Peter* 2 *Epiſt. Chap.* 3. *verſ.* 7. ſpeaking, preſently addeth: *but be not ignorant of this one thing, beloved* (to wit, the *day* which I even now ſpake of) *that one day is with the Lord as a thouſand yeeres, and a thouſand yeers as one day.* In which ſame day indeed, the Apoſtle with his brethren of the ſame kindred the Iewes (to whom he writeth) expecteth that new forme of things to come, of which by and by he ſaith, *verſ.* 13. *But we looke for new heavens and a new earth, according to his promiſe, wherein dwelleth righteouſneſſe.* Obſerve, according to his promiſe. But where was this promiſe *of new heavens and a new earth* extant (when *Iohn* had not yet ſeene the *Revelation*) except that of *Eſay, Chap.* 65. 17. and 66. 22. which promiſe ſurely whoſoever ſhall read, I ſhould marvell, if he ſhould judge that it ſhall be fulfilled elſewhere, then on earth.

This alſo is that Kingdome joyned with the appearance of Chriſt ready to judge the world; of which *Paul* to *Timothy,* 2 *Epiſt. Chap.* 4. *verſ.* 1. *I charge thee before our Lord Jeſus Chriſt, who ſhall iudge the quicke and the dead at his appearing, and his Kingdome.* For after the laſt and univerſall reſurrection, according to the ſame Apoſtle, 1 *Cor.* 15. *verſ.* 24, 25, 26, 27, 28. Chriſt (*the laſt enemy being deſtroyed, that is, death*) *ſhall deliver up the Kingdome to his Father, that he may be ſubiect to him, who ſubdued all things to himſelfe*; ſo farre is he from being ſaid then to enter upon any new Kingdome. That Kingdome therefore which neither ἐπιφανία.

Chap. 20. * ἐπιφάνειαν. ſhall be before the * *appearance* of our Lord, nor after the laſt reſurrection, is neceſſarily to be concluded between them.

This is that Kingdome of *the Sonne of man* which *Daniel* ſaw, who when the times of the horne of Antichriſt were fulfilled, *or the times of the Gentiles come to end* (*Luk.* 21. 24.) *ſhall appeare in the clouds of Heaven, when there ſhall be given him power, glory, and a Kingdome; that all People, Nations, and Languages ſhould ſerve him:* or when (as the Angel by and by expoundeth it) *a Kingdome, power, and greatneſſe of Kingdomes under the whole Heaven* (marke it well) *ſhall be given to the people of the Saints of the moſt High, Dan.* 7. 13. 14. Alſo the 18. 22. 26. 27. Neither yet (as I ſaid even now) ſhall this Kingdome be after the laſt reſurrection: ſince the Sonne of man is not to enter upon a Kingdome then; but, as *Paul* witneſſeth, to lay it downe and deliver it to his Father. Now that the ſame Kingdome is handled in both places, as well by *Iohn* as *Daniel*, may be proved by theſe two Arguments. Firſt, that both begin at the ſame terme, to wit, the overthrow of the fourth or Romane Beaſt: that of *Daniel* when the Beaſt governing under that laſt regiment of the horne with eyes, *was ſlaine; and his body given unto the burning flame*, Dan. 7. 11. 22. 27. That of the *Revelation*, when the Beaſt and falſe Prophet (that wicked horne in *Daniel* having mouth and eyes as a head) *are taken, and both caſt alive into a lake of fire burning with brimſtone.* Secondly, from the ſame ſeſſion of *Iudgement* premiſed to both. For it will appeare that the one is borrowed from the other, and altogether tend to the ſame purpoſe, by comparing the words of the deſcription of both.

Verſ. 10.

	Dan. Chap. 7.	Rev. 20. 4.
Verſ. 9.	*I beheld till the thrones were ſet.* For ſo it is to be rendered with the *Vulgar*, 70. and *Theod.* and ſo the word רמה or רמי for a throne is uſed in *Targum* at the 15. *v.* of the 1. *cap.* of *Ier.*	*And I ſaw Thrones.*
Verſ. 10.	*And the iudgement was ſet.* That is, the Iudges, as in the great *Sanedrin* of the Iewes, to the rule whereof the whole deſcription is framed.	*And they ſate upon them.*

And

And iudgement was given to the Saints on high: that is, power of judging. Hence is that of *Paul*, *the Saints ſhall iudge the world.*	*And iudgement was given unto them.*	Chap. 20. Verſ. 22.
And the Saints obtained the kingdom: that is to ſay with the ſonne of man, who came in the clouds of heaven.	*And the Saints lived and reigned with Chriſt a thouſand yeers.*	

Furthermore I would have the Reader underſtand this. Whatſoever almoſt is found from the Iews, whatſoever is delivered by the Lord in his Goſpel, or any where in the new Teſtament by the Apoſtles concerning the day of the great iudgement; that is taken out of this viſion of *Daniel*; to wit, that iudgement to be accompliſhed by fire, Chriſt to come in the clouds of heaven, to come in the glory of his Father with multitude of Angels, the Saints with him to iudge the earth, Antichriſt to be aboliſhed ἐν τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ *with the brightneſſe of his coming*, &c. So that they goe about wholly to undermine the pillar of the Evangelicall faith concerning the glorious coming of Chriſt, who, neglecting the ancient tradition of the Church, endeavour to turn this propheſie to another end.

Laſtly, that I may conclude; this is that moſt ample kingdom, which by *Daniels* interpretation, was foreſhewed to *Nebuchadnezzar* in that Propheticall Statue of the foure kingdoms: not that of a *Stone* cut out of a Hill whiles yet the *Series* of Monarchies remained (for this is the preſent ſtate of the kingdome of Chriſt) but of the *Stone* when they were utterly broken and defaced, to become a *Mountaine* and to fill the whole world.

Theſe things Reader I have thus diſcuſſed, not raſhly affirmed. I leave the whole matter to the Church to be determined by the Word of God: to the iudgement whereof, as it is meete, I doe willingly ſubmit mine opinion concerning this myſterie.

IN
THE DIALOGVE OF *IVSTINE*
MARTYR WITH *TRYPHO* THE IEW
there is a notable place concerning the
thouſand yeers Raign of Chriſt.

TRYPHO.

BVt tell me the truth; doe you confeſſe the reſtauration of *Ieruſalem* and doe ye expect the gathering together of your people, that they triumph together with Chriſt, and the Patriarchs, and the Prophets, and our Tribes; or thoſe alſo who before your *Chriſt* came were Proſelytes? or doe you grant thoſe things that you may ſeeme to get the better of us in diſpute?

IVSTINE.

Trypho. I am not brought to ſuch a pinch, that my words and thoughts ſhould differ. I confeſſed to you heretofore that not only I, but many beſides me doe verily thinke as you well know will come to paſſe Πολλοὶ δ' ἂν καὶ τῶν (οὐ) τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσήμανά σοι. τοὺς γὰρ λεγομένους μὲν χριστιανοὺς, ὄντας δὲ ἀθέους καὶ ἀσεβεῖς αἱρεσιώτας, ὅτι κατὰ πάντα βλάσφημα καὶ ἄθεα καὶ ἀνόητα διδάσκουσι, ἐδήλωσά σοι. i. But contrariwiſe I have ſignified to thee that many who are not Orthodox and pious Chriſtians deny this. I pointed out thoſe to thee who are in name Chriſtians but indeed Atheiſts and prophane heretiques

heretiques, becauſe what they teach is altogether blaſphemous wicked and fooliſh. But that I may manifeſt to the world what I ſpeake to you I will collect all our diſputations into one body wherein I will ſet down in writing what I hold in this point agreeable to what I profeſſe to you: my determination with my ſelf is to follow neither men nor their opinions, but God and his word.

For although ye have conferred with ſome who beare the name of Chriſtians, but are not ſo indeed, but dare blaſpheme the God of *Abraham*, of *Iſaac*, and of *Iacob*, and who ſay that there is no reſurrection of the dead, but that preſently after death their ſouls are received into heaven; yet you muſt not thinke that thoſe are Chriſtians, as neither any man (if he judge aright) will acknowledge the Sadduces or ſuch like heretiques, as thoſe of the *Geniſts*, *Meriſts*, *Galilaans*, *Hellenians* and *Phariſees* who are Baptiſts to be *Iews* (not to trouble you with the expreſſion of all that is in my minde) they be called Iews, and the children of *Abraham*, and confeſſe God with their mouthes, but their heart (as God himſelf complaineth) is farre from him. ΕΓΩ ΔΕ, ΚΑΙ ΕΙΤΙΝΕΣ ΕΙΣΙΝ ΟΡΘΟΓΝΩΜΟΝΕΣ ΚΑΤΑ ΠΑΝΤΑ ΧΡΙΣΤΙΑΝΟΙ, But I, and all entirely Orthodoxe Chriſtians doe both know the future reſurrection of the body, and the thouſand yeers in that Ieruſalem that ſhall be reedified, adorned, and enlarged; as the Prophets *Ezekiel* and *Eſay* and others doe declare.

For ſo *Eſay* of the time of thoſe thouſand yeers περὶ τῆς χιλιοταετηρίδος ταύτης. For there ſhall be a new heaven and a new earth, and the former ſhall not be remembred, neither ſhall they come into their mindes; but they ſhall finde joy and rejoycing in thoſe which I create. For behold I make *Ieruſalem* to triumph, and my people to rejoyce and ſo forth to the end of the *Chapter*. But of that (*for the dayes of my people ſhall be as the dayes of the tree of life*) he addeth. In theſe words we underſtand that the thouſand yeers are implicitely pointed at. For as it was ſaid to *Adam* in that day thou eateſt of the tree, in that ſame day thou alſo ſhalt die; we know he did not accompliſh a thouſand yeers: we know alſo (ſaith he) that ſaying, *that a day with the Lord is a thouſand yeers*, is to our purpoſe. Moreover, a certaine man with us whoſe name is *John*, being one of the twelve Apoſtles of Chriſt, in that Revelation which was ſhewed to him, propheſied *Eſa.65.17.*

that our faithfull members of Chriſt ſhould accompliſh thoſe thouſand yeers at *Ieruſalem*; and then the generall, and (in a word) the everlaſting reſurrection, and laſt judgement of all joyntly together; even that whereof alſo our Lord ſpake, wherein they *ſhall neither marry, nor be given in marriage, but ſhall be equall with the Angels*; even ſonnes of the reſurrection of God. For the gifts of propheſie are extant with us, even till this time, &c.

There is another place to this purpoſe in the ſame book.

After the diſcourſe of the great Day of judgement which he calleth τὴν μεγάλην ἡμέραν τῆς κρίσεως; when the Iews ſhould lament Chriſt whom they have crucified, and Chriſt himſelfe inaugurated after the order of *Melchiſedech* ſhould be the Iudge of quick and dead, preſently he addeth.

At whoſe ſecond coming thinke not ye that *Eſay* or other Prophets warned us to offer up ſacrifices of blood, or drinke offerings, but true and ſpirituall ſacrifices of praiſe and thankſgiving.

THE

THE OPINIONS OF THE LEARNED *HEBREWS* CONCERNING the great Day of Judgement, and the Kingdom of CHRIST then to be.

CArpentarius in his Commentary upon *Plato* his *Alcinous*, *pag.* 322. affirmeth; *That the ſeventh Millenary, is called by the whole Schoole of the Cabaliſts, The great Day of Judgement: becauſe then* (ſaith he) *they ſuppoſe that God will Judge the ſouls of all men.* By the name of the Cabaliſts (if I be not miſtaken) he pointeth at the Doctors of the *Talmud*; with many of whom it is manifeſt this tradition was frequent, for we reade in *Gemara Sanedrin, Perek Chelek*, אמר רב קטינא שית אלפי שנה הוי עלמא וחד חריב שנאמר ונשגב יהוה לבדו ביום ההוא.

R. Ketina ſaid; *The world doth continue ſixe thouſand yeers, and in one it ſhall be deſtroyed.* Of which it is ſaid; *And the Lord only ſhall be exalted in that day.* But he underſtandeth that deſtruction which ſhall be by fire; whereby the world ſhall be purified as gold, and ſhall be freed from the ſervitude of the curſe, under which it groaneth by reaſon of mans ſinne, into the glorious libertie of the ſonnes of God, *Rom.* 8. 22. It followeth a little after תניא כותיה דרב קטינא כשם שהשביעית משמטת שנה לשבעה שנים כך העולם משמט אלף שנים לשבעת אלפים שנה שנאמר ונשגב ה׳ לבדו ביום ההוא ואומר מזמור שיר ליום השבת יום שכולו שבת ואומר כי אלף שנים בעיניך כיום אתמול

Eſa. 2. 11. 17.

That is, *Tradition agreeth with R. Ketina; Even as every ſeventh yeere of ſeven yeers, is a yeere of releaſe: ſo of the ſeven thouſand yeers of the world, the ſeventh thouſand yeere, ſhall be the thouſand of releaſe,* as it is ſaid: *And the Lord alone ſhall be exalted in that day. Likewiſe in the* 92 *Pſalme* (the title) *is ſaid to be, A*

Pſalme (or) *ſong for the Sabbath day*, that is, *the day that is nothing elſe but reſt*. Againe it is ſaid in the 90 *Pſalme*. *For a thouſand yeeres in thy ſight are but as yeſterday*.

Here let the Reader note two things. Firſt, that the ancient Iews did underſtand that Propheſie in the ſecond of *Eſay* where theſe words, (*And the Lord alone ſhall be exalted in that day*) are twiſe taken, for the day of the great judgement, and the kingdom of Chriſt; whoſe ſteps our later *Rabbins* have ſeemed to imitate. *R. Schelomo* ſaith. ביום ההוא הוא יום הדין *In that day, that is, in the Day of iudgement.* Againe, לקומו ליום *when he ſhall ariſe to ſhake the earth terribly*, that is ſaith he, הדין *In the day of iudgement, when the Lord ſhall breake the wicked of the Earth. Rabbi David Kimchi* ſaith ביום ההוא בימות המשיח כשיעשה האל משפט ברשעים: *In that day*, that is, *in the dayes of the Meſſiah, When the Lord ſhall execute his iudgement upon the wicked.* That, *And the Lord alone ſhall be exalted in that day: is as much as if he had ſaid*, והיה יהוה לשרך לכל ארץ: *And the Lord ſhall be King over all the earth.* The other obſervable thing is that thoſe *Rabbins* thinke that the title of the *Pſalme* 92 ליום השבת doth appertaine to the argument of the *Pſalme*, and ought to be underſtood of the Sabbatiſme of the thouſand yeers.

And now I ſuppoſe that it is manifeſtly proved out of theſe *Rabbins* that the ancient *Iews* did define that day to be the ſpace of a thouſand yeers, which they called the day of judgement. That which is more confirmed out of *Midraſch tehillim*, upon that ſaying in the 90 Pſalme. *Make us glad for the dayes* (*or according to the dayes*) *wherein thou haſt afflicted us*: that is (ſaith he) *by the Babylonians, the Grecians, and the Romans, and that in the days of the Meſſiah.* *And how many are the dayes of Meſſiah? R. Iehoſua ſaid, that they are two thouſand yeers; as it is ſaid, According to the dayes* (כימות) *wherein thou haſt humbled us*, that is, *according to two dayes: for one day of the holy and bleſſed God are a thouſand yeers*, according to that, *Becauſe a thouſand yeers in thy ſight are but as yeſterday.* The *Rabbins* have alſo ſaid, *that according to the time to come* (ἐν ὑποτάξει τῆ μελλούσῃ *in the world to come*, Heb. 2. 5.) *The day of the Meſſiah ſhall be one. For God which is holy and bleſſed in the future* (*that is, in the future age*) *ſhall make one day to himſelf, of which day we reade*, Zach. 14. *And there*

there ſhall be one day, Which ſhall be knowne to the Lord, not day nor night; and it ſhall come to paſſe, that at evening time it ſhall be light. This day is *the World to come*, and the reſurrection of the dead. Chap. 20.

But they agree not amongſt themſelves at what millenary this day ſhall be; neither doth the ſeventh millenary like them all. There have been of them, and yet men of no ſmall authoritie, who touching the ſixt millenary, have thought, as the houſe of *Eliah*; whoſe tradition is yet extant touching the ſpace of 1000 yeeres of the great judgement, in theſe words,

תני רבית אליהו צדיקים שעתיד הקדוש ברוך הוא להחיותן אינן הוזרין לעפרם ואם תאמר אותן אלף שנים שעתיד הקדוש ברוך הוא לחדש בהן את עולמו שנאמר ונשגב ה' לבדו ביום ההוא צדיקין מה הן עושין &c.

That is, *The tradition of the houſe of Elias. The Juſt whom God ſhall raiſe up* (to wit in the firſt reſurrection) *ſhall not return into duſt. But if you make enquiry what is like to happen to the Juſt, in thoſe thouſand yeers, wherein God which is holy and bleſſed ſhall renew his world, touching which it is ſaid, And the Lord alone ſhall be exalted in that day; We muſt know, that the Lord ſhall give them as it were the wings of an Eagle to flie upon the face of the waters. Whereupon we reade (Pſal. 46. 3.) Therefore ſhall we not feare though the Earth be removed. But you will ſay perhaps, they ſhall have affliction: but he preventeth that (Eſay 40. 31.) They that waite upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles.*

Yet he taketh it for granted that the world ſhall continue no longer then ſix thouſand yeers. His tradition is thus.

ששת אלפים שנה הוי עלמא שני אלפים תורה שני אלפים ימות המשיח.

That is, *The World doth continue ſix thouſand yeers, two thouſand before the Law, two thouſand under the Law, and two thouſand yeers the dayes of Chriſt.* The one of which two thouſand yeers therefore according to his opinion was that great Day, of which it is ſaid. *And the Lord alone ſhall be exalted in that day.*

Such was the opinion of *R. Aſche* the brother of *R. Abba* in theſe expreſſe words: that is, according to the opinion of *R. Chanan* the ſonne of *Thahalipha*: אין הקדוש ברוך הוא מחדש את עולמו אלא לאחר שבעת אלפים שנה *God which is*

holy and blessed shall not renew his World but at the seventh Millenary: But *R. Asche said that that shall be* לאחר חמשת אלפים שנה *after the fift Millenary.*

Moreover, we may in some part understand by those things which follow, what the ancient *Rabbins* thought touching the kingdom of the *Messiah* in that great Day to come.

In briefe sums of *R. Eliezer the great* (who lived presently after the second Temple) *Chap.* 34. thus we reade:

חי אני נאם יהוה שאני מעמיר אתכם לעתיד לבא בתחיית המתים ומוציא אתכם עם בני ישראל לארץ ישראל:

That is, *As I live saith the Lord, I will raise you up in the time to come, in the resurrection of the dead, and I will gather you with all Israel Petrus Galat. 12. book. chap. 1.*

Likewise the Paraphrast *Ionathan* (who lived before Christ) upon the 14 *Chapter* of *Hosea* the 8 *vers. They shall be gathered together out of the midst of their captivitie, they shall dwell under the protection of their Christ, and the dead shall live, and good shall grow in the land, and there shall be a memoriall of their goodnesse fructifying, and never failing, as the remembrance of the sound of the Trumpets over the old Wine which was wont to be offered in the Sanctuary.*

The *Targum* upon the 50. *Psalme*, the 8. *vers. The Iust shall say* (ביום דינא רבא) *in the day of the great Iudgement: Our God shall come, and shall not keepe silence, that he may revenge his people.*

R. Saadas (among those *Rabbins* whom (הגאונים) they call excellent) upon that in the 7. *Chapter* of *Daniel*, the 10. *vers. And the Iudgement is set, and the Bookes are opened, &c.* הוא יום הדין כבתיב כי הנה יום בא בוער כתנור וכתיב ויגבה יהוה צבאות במשפט וכתיב לכן תבולי נאם יהוה הוא יום הגדול בעת יקום אלוה למשפט: That is, *the day of Iudgement, as it is written:* * *Behold the day cometh that shall burne as an oven.* Likewise, * *And the Lord of Hostes shall be exalted in iudgement.* Againe, * *Why waite you for me, saith the Lord. That is the great day at which time God will rise to Iudgement.*

* *Mal.* 4. 1.
* *Esay* 5. 16.
Zeph. 3. 8.

And a little after:

וידע כי הינא יתיב וספשרין פתיהו אשר ביארתי למעלה

יום דין וירם פקור הוא יום העתיד לדרוש כל מעשה
בני אדם החיים והמתים:

That is: *And know thou, that (the indgement is ſet, and the the bookes are opened) which I have interpreted formerly of the day of Indgement, and time of * viſitation: there ſhall be a day wherein all the actions of the ſonnes of men, both quick and dead, ſhall be ſearched into.* * *Wiſd.*3. 7.

The ſame *verſ.*18. *The Saints of the moſt high God ſhall receive a Kingdome:* על אשר ימרדו ישראל ביהוה תנטל
מהם מלכותם ותנתן לאלו ארבע מלכיות וירשו
המלכות בעולם הזה ויגלו ישראל וישתעבדו
תחתם עד העולם הבא עד שימלוך משיח:

That is: *Becauſe the children of Iſrael have rebelled againſt the Lord, their kingdome ſhall be taken from them, and ſhall be given to theſe foure Monarchies which ſhall poſſeſſe the kingdome in this world, and ſhall lead Iſrael captive and ſubdue it to them even till the world to come, untill Meſſiah ſhall reigne.*

Compare that of *Luk.* 21. 25. to wit, *The Iewes ſhall be led captive into all Nations, and Ieruſalem ſhall be trodden under foot of the Gentiles, untill the times of the Gentiles be fulfilled. Then they ſhall ſee the Sonne of man comming in a cloud, &c.*

And that of *Tertullian* againſt *Marcion* in his fift Book and tenth Chapter. *Chriſt the high Prieſt of the Gentiles will vouchſafe to accept and bleſſe the Circumciſion the poſteritie of Abraham, at his laſt coming when they ſhall know him.*

With this agreeth that which we finde thus written in the Book *Berachoth*, Chapter מאימתי קורין (if we dare truſt *Petrus Galatinus*) *Ben Zuma* ſaith, *It ſhall come to paſſe, that Iſrael ſhall not remember their departure out of the Land of Egypt in the World to come, and in the dayes of Meſſiah. And how doth this appeare? That which is written in* Ieremie *the* 23. (*Will prove it*) *Behold the dayes come, and they ſhall ſay no more, the Lord liveth which brought the children of Iſrael up out of the Land of Egypt, &c. Which wiſe men interpret thus, not as if the name of Egypt ſhould be blotted out, (or forgotten) but becauſe the wonders which ſhall be effected in the dayes of the kingdome of Meſſia* (that is, when he ſhall deſtroy the Kingdomes of the world) *ſhall principally be remembred* עקר *and their departure out of the Land of Egypt* טפלה that is, *ſhall be leſſe ſpoken of.*

By theſe and the like let the Reader learne, why Saint *Ierome* doth ſo much charge the *Millinaries* with *Iudaiſme*: whereon he ſo earneſtly inſiſteth, that this may ſeeme to be his prime argument, whereby he may convince that erroneous opinion. But howſoever that opinion be true or falſe, whether thoſe Fathers were in an error or no; to be of the ſame minde with the Iewes is not alwaies culpable. But if otherwiſe; why doe we not explode *the world to come, Gehenna*, and *Paradiſe*? Doe not we Chriſtians conſent with the Iewes in theſe things? Have not we the names likewiſe (*of the Kingdome of Heaven and the Day of Iudgement*) from the Iewiſh *Rabbins*? For where are thoſe things read in the Old Teſtament? which yet are very frequent among the Iewiſh Doctors.

Moreover, who hearing the opinion of the ancient Iewes touching the one thouſand yeeres of the day of Iudgement, cannot but thinke with himſelfe that he is moved to beleeve it, the Apoſtle *Peter* with them (for both his Epiſtles are directed to the Iewes) ſpeaking of the *Day of Iudgement*, and preſently after the mentioning thereof adding, *You are not ignorant, that one day with the Lord is as a thouſand yeeres*, would confirme the tradition of the *Rabbins* touching that matter? Eſpecially when thoſe words doe not ſeeme to be taken out of the *Pſalme* (as the common opinion is) but out of the *Vulgar* forme and manner of the Iewes making mention of the *Day of Iudgement*. Yea he will further think; unles Chriſt the Lord and his Apoſtles had uſed the name of the *Day of Iudgement* being derived from the *Rabbins*, in the ſame ſenſe with them, why have they not ſome where declared it? Is it not a dangerous matter, yea the high way to deceive men to uſe in doctrine the words and phraſes of ſuch as are erroneous without all caution and note of diſſent?

Seeing theſe things are ſo, I leave it to the judgement of learned men and great Divines to judge, whether this be not the beſt and eaſieſt way to deale with the Iewes; not to wreſt thoſe plaine Propheſies touching things appertaining to the laſt and glorious coming of Chriſt, to his firſt coming; but to perſwade them that they expect none other *Meſſiah*, who can fulfill all thoſe things, namely changing thoſe things that are to be changed (for a Chriſtian muſt conſent no further with the Iewes in any thing, then his profeſſion doth give him leave) then that *Ieſus* of *Nazareth*

Nazareth whom their Fathers have crucified. That which the *Relation* in ſo many places and ſo carefully doth inculcate. *Behold*, (ſaith it not farre from the beginning) (*Ieſus Chriſt the firſt begotten from the dead, who loved us, and waſhed us from our ſinnes in his blood*) *cometh in the clouds, and every eye ſhall ſee him, even they that have crucified him, and all Tribes of the Earth ſhall mourne before him. I am Alpha and Omega, the firſt and the laſt, ſaith the Lord, which is, & which was, and which is to come.* Likewiſe whileſt it giveth that royall Kingdome to the *Lambe, namely to Ieſus that was ſlaine*, as in the ſeventh *Chapter* concerning the multitude with Palmes in their hands: *The Lambe ſhall feede them, &c.* in the ſeventeenth *Chapter*, the fourteenth *verſ. The Lambe ſhall overcome them, becauſe he is Lord of lords, and King of kings.* Chapter 19. 7. *The Marriage of the Lambe is come.* Chapter 21. 9. ſpeaking of the *New Ieruſalem, I will ſhew thee the Bride of the Lambe.* And in the 23. *verſ. The Lambe is the light thereof, &c.* For whileſt that we wreſt thoſe plaine Propheſies touching things which ſhall be at the ſecond coming of Chriſt to his firſt, the Iewes laugh at us, and they are hardned in their infidelitie.

The Apoſtle *Peter* uſeth this meanes to convert the Iewes, unleſſe I be much miſtaken, *Acts* 3. 19. *Repent*, (ſaith he) *and be converted, that your ſinnes may be blotted out, When the times* * *of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend* IESUS CHRIST; *which was preached unto you: Whom the Heavens muſt receive untill the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets.*

* ὅπως ἂν ἐλθωσι.

1 Theſſ. 5. 21.

Prove all things, hold faſt that which is good.

Τῳ Κυρίῳ καὶ Σωτῆρι ἡμῶν Ιησοῦ χριστῷ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰωνος. Αμήν.

To our Lord and Saviour Ieſus Chriſt be glory both now and for ever. Amen.

FINIS.

A COMPENDIVM OF Mr. *Mede* his Commentary upon the REVELATION containing two Propheſies.

FIrſt, *the ſealed booke or Seale Propheſie.*

Secondly, the Propheſie of the little booke open.

In the Seale Propheſie is deſcribed the imperiall Seſſion, conformable to Iſraels encamping in the Wilderneſſe. Chap. 4. Verſ. 4. *The twenty foure Elders ſignifying the Biſhops and Prelates anſwering the Levites and Prieſts in ſo many courſes.*

The foure Beaſts *by tradition of* the Elders *of the* Hebrewes *were* { 1. *A Lion.* 2. *A Bullock.* 3. *A Man.* 4. *An Eagle.* } *the Enſignes of the Hoſt of* Iſrael. Verſ. 6. Ezek. 1. 14.

They were full of eyes, ſignifying ſharpe ſightednesſe. Verſ. 6.

Their wings, agilitie. Verſ. 8.

Wings full of eyes, zeale ioyned with knowledge. Ibid.

Sixe winges, moſt ready to execute Gods Commandement. Ibid.

In the ſame Seale Propheſie is ſet forth the deſtinie of the Empire. Chap. 5.

The firſt Seale; *the opener is (a* Lion*) ſhewing a white horſe and his rider: ſignifying,* Chriſt the Emperour *from the Eaſt, laying the foundation of the conqueſt of the Dragon,* i. *the Devill, and all the Oracles became ſilent through the World.* Chap. 6. Verſ. 1, 2.

Verſ. 3, 4. *The Second* Seale (*a* Bullock) *ſhewing a red horſe and his rider, ſignifying* Trajan *from the Weſt, whoſe reigne with* Hadrian *his ſucceſſour was full of blood,* ἀλλὰ λοιμοφαγία.

Verſ. 5, 6. *The third* Seale (*a* Man) *ſhewing a blacke horſe and his rider; ſignifying* Septimius Severus *from the South, and by the ballances in his hand, Iuſtice and careſull proviſion for the Commonwealth in his time and* Alexanders.

Verſ. 7, 8. *The fourth* Seale (*an* Eagle) *ſhewing a pale horſe and his rider; ſignifying* Maximinus *from the North, in his time and* Gallus, Voluſianus, *and* Decius, *the ſword, famine, and peſtilence met together, therefore called* Mortifer.

Verſ. 9, 10, 11. *The fifth* Seale (*no beaſt horſe nor rider*) *entereth from* Aurelianus *in* Anno 268. *Wherein is ſet forth the tenne yeeres perſecution under* Diocleſian.

Verſ. 12, 13, 14, 15, 16, 17. *The ſixth* Seale, *an admirable ſhaking of* Heaven *and* Earth, *ſignifying the change and ſubverſion of the ſtate of* Rome *heathen by* Conſtantine *the Great.*

Chap. 7. *Before the entrance to the ſeventh* Seale (*which is a ſeale of* Trumpets) *there is care taken for the Church: ſet forth by a company of* 144000. *to be ſealed of every Tribe of* Iſrael 12000. *in reckoning of which, there is an unuſuall order, yet in that Type ſuch as might beſt repreſent the profeſſion of pure Religion miraculouſly in the boſome of the Empire, to be preſerved in the midſt of the combuſtions of the World, polluted with idolatrous worſhip, and conſpiring the ruine of the Church, and therefore it is fenced with the Seale of God. The twelve* Apoſtles *aptly anſwering the Type of* Iſrael; *the number* 12. *being the Enſigne of the* Apoſtolike *race, and by multiplying expreſſing the* Apoſtolike *progenie.*

Verſ. 9. *To which is added (by the repreſentation of innumerable Palmebearers) a moſt ample eſtate of every Nation, People, Tribe, and Tongue, &c. praiſing God.*

Chap. 8. *The ſeventh* Seale *containeth ſeven Trumpets, ſounding the allarme to the ruine of the Empire by a ſeven-fold order of plagues, the foure firſt of leſſe extent.*

Verſ 7. *The firſt* Trumpet *waſteth the Territorie of the* Romane Empire, *with a terrible breaking in of the Northerne Nations: for by* the third part of the Earth *is meant the people, or politicall Vniverſe of the* Romane Empire, *it being the third part of the*

then

then known habitable World. This happened from the death of Theodoſius, Anno 395. *by* Alaricus *and the* Goths, *and by the* Barbarians, Radagaiſo *being their Captaine,* Anno 404. *and by the* Vandales *and* Alanes, *&c.* Anno 406.

The ſecond Trumpet *aſſaileth the dominion of the* Romane Empire *expreſſed by the* Sea, Rome *being taken by* Alaricus Anno 410. *After which the largeneſſe of the* Romane *dominion was daily cut off, untill* Anno 455. *that* Genſericus *tooke and ſpoiled* Rome *againe; after which the whole body of the Empire was divided into tenne Kingdomes,* Anno 476. Verſ. 8, 9.

The third Trumpet *utterly throweth downe the* Romane Heſperus, *or Weſterne* Cæſar, Anno 476. *fetching his laſt breath under the fatall name of* Auguſtulus, *a Prince of bitterneſſe and ſorrowes, therefore reſembled by a falling Starre called* Wormewood. Verſ. 10, 11.

The fourth Trumpet *taketh away the light of the* Romane *Maieſtie, ſhining till then under* Oſtrogothean *Kings, when the Conſulſhip of* Rome *failed,* Anno 542. Verſ. 12.

The three woe Trumpets. Verſ. 13.

The fifth or firſt woe Trumpet, *ſendeth the hoſtile bands of* Saracens, *and* Arabians, *in the Type of* Locuſts, *not onely to deſtroy and waſte, from the yeere* 830. *to* 980. *that is* 150. *yeeres, or five moneths of yeeres, but alſo to poyſon with the venemous doctrine of* Muhamediſme. *The* Locuſts *had a King over them whoſe name was* אברון, ἀπολλύων, *a* Deſtroyer. Cha. 9. Verſ. 3. Verſ. 11.

The ſixth or ſecond woe Trumpet, *looſeth the foure* Angels, *that is, the foure* Sultanies, *or Kingdomes into which the* Turkes *were parted, being before reſtrained at* Euphrates, *which looſing happened a little before the yeere* 1300. *uniting themſelves under the conduct of one* Othoman, *which ſhould come to paſſe after a propheticall day, a moneth and a yeere, being* 396. *yeers, to wit, from the yeere* 1057. *wherein* Tangrolipix *had taken the royall Citie* Bagdad, *from which time the* Turkes *are prepared to kill the third part of men, that is, in the yeere* 1453. Conſtantinople *being then taken. The number of the horſemen are two hundred thouſand thouſand, their Munition, Gunnes, and Ordnance, expreſſed by Fire, Smoake, and Brimſtone.* Verſ. 13, 14. Verſ. 15. Verſ. 18. Verſ. 16. Verſ. 17.

Chap 10. Vers.7. *The ſeventh, or third* woe Trumpet, *is put off to the propheſie of the* Little Booke: *It containeth the conſummation of the* Myſterie of God, *Which event is declared in an Oath, taken by an* Angel; *and a* Crie, *upon which ſeven thunders utter their voices, which* Iohn *is forbidden to write.*

Vers.6.
Vers.3.
Vers.4.

Vers.8,9,10. *The Propheſie of the* Little Booke *(wherein the deſtinie of the Church is contained) followeth: to which the* Apoſtle *is fitted by taking the Booke, and eating it; which was ſweet in his mouth, but bitter in his belly.*

The meaſured court, ſetteth forth the Primitive *ſtate of the Chriſtian Church, conformable to the rule of Gods Word, ſhortly after to enſue, and contrary to which is the Court not to be meaſured, it not being Gods Workmanſhip, but to be prophaned by idolatrous worſhip renewed, or* Antichriſtian Apoſtaſie, *to reigne fortie two moneths of yeeres.*

Vers.3. *While this Court is prophaned, two Witneſſes bewaile the prophanation, give teſtimonie to the truth of God, and exhort to repentance* 1260. *dayes, anſwerable to the fortie two moneths of prophanation, denouncing Gods iudgements, which beganne to be executed at the Phyalls, and debarring the new Idolaters from the hope of eternall life.*

Vers.5.
Vers.6.

Vers.7. *The deſtinie of theſe Witneſſes is (when they have finiſhed their teſtimonie) to be made conformable to Chriſt in ſuffering, to be inflicted upon them by the* Romane ſeven-headed Beaſt: *theſe ſhall in the end ſuffer a myſticall death, and lye unburied three yeeres and an halfe; after which they ſhall be reſtored to their former eſtate, or to a more excellent dignitie. And upon a commotion, and alteration of politicall affaires, the Citie of* Rome *as now it is (being but a tenth part of the old Citie) ſhall be overthrowne at the fifth Phyall, wherein ſhall be ſlaine* 7000. *men of Name, or of the Clergie, or Companies of men. This is the ending of the ſecond* woe *or ſixth* Trumpet: *at which time the Kings from the Eaſt, or the* Iewes, *ſhall beginne as it were a new Kingdome: or the Beaſt,* i. *the* Pope, *ſhall change his forme, being driven from his* Metropolis Rome, *by the overthrow thereof.*

Vers.8,9,10, 11.

Vers.12,13.

So

*So this Viſion (*Chap. 11.*) of the open Booke goeth through the Whole courſe of the* Revelation, *to ſhew the connexion of it With the* Seales *and* Trumpets.

THE Romane Empire *worſhipping the* Dragon, *that is, the* Devil *in* Idols, *perſecuted the Church of God (repreſented by the Woman in travell to bring forth* Chriſt *in the* Romane Empire *to be King)* 300. *yeeres. But after ſhe brought him forth (the* Dragon *being caſt downe from the* Romane *throne by* Conſtantine) *he was there enthroned. This chance of the* Dragon *contemporiſeth with the ſixth* Seale. *The woman after the bringing forth of her ſonne, dwelleth in the Wilderneſſe* 42 *monethes, or for a time, times, and halfe a time; typifying the ſtate of the Church in a middle condition, freed from the rage of perſecution, and not attained to the ſtate of glory, but ſtill perſecuted by the flood of errors and hereſies caſt out of the Devils mouth.* Chap. 12. Verſ. 3,4. Verſ. 5. Verſ. 7,8,9. Verſ. 13,14. Verſ. 15.

A new Tragedy of evils falleth upon the Woman entred into the wilderneſſe, ſhe lighteth upon a double Beaſt, *the one ten horned, being the ſecular whole eſtate of ten Kingdomes, into which the* Empire *was divided by the warres of the* Barbarians. *The other two horned being* Eccleſiaſticall, *which the* Pope *with his Clergie make up; both* Beaſts *reigning together, and tyed in a neere alliance, governing under the ſeventh head, exerciſing the crueltie of the* Dragon, *and pretending the Worſhip of Chriſtian Religion, demoliſhing Idols, but promoting by Laws and Edicts idolatry, and lately abboliſhed Heatheniſme, termed blaſphemy againſt God, his Name, his Tabernacle, and them that dwell in heaven His* Name, *when any thing beſides God is worſhipped with divine worſhip His* Tabernacle; *that is, the humane nature of* Chriſt, *wherein the Deitie dwelleth, by tranſubſtantiation. And* them that dwell in heaven, *that is, by calling idols which they worſhip by their names in derogation of* Chriſt *his prerogative and glory.* Chap. 13. Verſ. 1 &c. Verſ. 6. Joh. 2. 19. and Verſ 21.

The company of 144000 *virgins followers of the Lambe, mentioned and ſealed before at the ſeventh Seale for connexion of the two propheſies; ſignifie the Church in the middeſt of the* Papacie *continuing faithfull to the Lambe, the native progenie of the* Chap 14. Verſ. 3,4,5.

twelve Apoſtles *apoſtolically multiplyed, purely and rightly honouring the Lambe and his Father with the Evangelicall ſong, not addicted to any one* Sea, *but accompanying the Lambe whitherſoever he goeth, often and ſharply admoniſhing the worſhippers of the* Beaſt *concerning Evangelicall Worſhip, and warning all to withdraw themſelves from thoſe* Idolaters, *except they will periſh eternally, ſet forth in the Cry of three* Angels.

Verſ. 6, 7. *The firſt admoniſheth to worſhip God purely and rightly according to the Goſpel: fulfilled in the yeere* 720 *in the* Greeke *and* Eaſterne *Churches, when the* Emperours Leo Iſaurus, Conſtantine Iconomachus, Leo Armenius, Michael Balbus, *and* Theophilus, *by their Edicts and Decrees made Proteſtation for preſenting religious worſhip to one God the Creator, againſt worſhipping of the creature, not only Images, but alſo Saints and their reliques: as alſo by the Councell of* 338 *Biſhops aſſembled at* Conſtantinople *by* Conſtantine Iconomachus *the adoration of images was accuſed and condemned of impietie, &c.*

Verſ. 8. *The ſecond* Angel *threatneth myſticall* Babylon *for the crime of ſpirituall fornication with inevitable deſtruction: Fulfilled in the time of the* Albigenſes *and* Waldenſes *who were the miniſters of this* Cry; *by Word and by deed, proclaiming the Church of* Rome *to be the* Apocalyptike Babylon *by her idolatry and myſticall whoredome, &c.*

Verſ. 9, 10, 11, &c. *The third* Angel *denounceth horrible and hainous torments, eaſeleſſe and endleſſe, to the whole traine of the* Beaſt, *and thoſe that ſhall abide in his obedience.*

Verſ. 14. 15. *After this threefold admonition by the* Angels, *followeth the vindication of the Church againſt her enemies, under the types of* Harveſt *and* Vintage; *By* Harveſt *is underſtood the preparation of the* Bride *by the converſion of the* Iews, *together with the overthrow of the* Turkiſh Empire; *the* Lord Ieſus *being the* Lord *of the* Harveſt, *and this at the ſixt phyall.*

Verſ. 17, 18, 19, &c. *As touching the* Vintage, *the vineyard of the earth is the dominion of the* Beaſt: *The grapes, the followers of the* Beaſt: *The* winepreſſe, *the place of ſlaughter* Armageddon *in the ſeventh phyall: to which place the grapes being gathered by the* Angel *the* Vintager *with the helpe of the Saints, the* Lord Ieſus *ſhall tread them at his comming. Now both* Harveſt *and* Vintage

2 Theſſ. 2. 8.

is

is obtained by prayers of the Church universally.

Mysticall Babylon *is* Rome, *the mother Citie of spirituall fornication.* Chap. 17. Vers. 1, 2.

The Beast, *is the* Romane Empire. Vers. 3.

Seven heads, *are seven hils upon which* Rome *standeth, or seven Orders of successive* Rulers, *viz.* Kings, Consuls, Tribunes, Decemviri, Dictators, Emperours, *(in respect of the change whereof into ten Kingdomes it might seeme another* Ruler, *yet is but the same) and* Popes: *which last* Beast *is the bearer of the whore.*

The ten hornes, are those ten Kingdoms into which the Empire *is divided.* Vers. 4.

The cup in her hand, &c. hath allusion to whores and stewes, which is interpreted by the Angel *to* Iohn, *in the Chapter following at the eighth verse.* Vers. 4.

In this Chapter is figured the state of the Church cleansed from Idolatrous pollution, and singing the triumphant song at the powring out of the phyalls. Chap. 15.

The effusion of the phyalls signifie the ruine of the Antichristian Beast. *The seven phyalls, so many degrees of the ruine thereof. And whatsoever the phyall is powred out upon, suffereth damage and losse thereby.* Vers. 6, 7.

The first phyall is powred out upon the Earth, *that is, the people, or common sort of Christians; this was fulfilled by the* Albigenses *and* Waldenses, *&c.* Chap. 16. v. 2.

The second phyall is powred out upon the Sea, *that is, the compasse of the* Popes *iurisdiction; fulfilled by* Luther, *&c.* Reformers *of the Church.* Vers. 3.

The third upon the Rivers, *that is, upon the Ministers and Defenders of the* Antichristian *iurisdiction; fulfilled in the yeere* 1588, *upon the* Spanish *Champions,* Priests *and* Iesuites, *by laws executed upon them in the reigne of Queene* Elizabeth. Vers. 4, 5, 6, 7.

The fourth upon the Sunne, that is, the Germane Empire, *now (by the warres there) in powring out.* Vers. 8, 9.

The fifth, upon the Throne of the Beast, *that is,* Rome *it self.* Vers. 10, 11.

The sixth upon Euphrates, *to prepare away for the* Kings *of the* East. *viz. The conversion of the* Israelites, *by removing the obstacle, the* Othoman Empire *of the* Turks, *agreeing with the plague of the sixt* Trumpet, *Chapter* 11. Vers. 12, 13, 14, 15, 16.

The

Vers. 17, &c. *The seventh phyall is powred out upon the* Aire, *that is, upon* Satan, *comprehending, not the dominion of the* Beast *onely, but all the enemies of* Christ, *gathered together under the conduct of the* Power *of the* Aire, *and shut up in* Armageddon.

Chap. 20. *The seventh* Trumpet, *with the whole space of* 1000. *yeeres thereto appertaining, signifying the great Day of Iudgement, circumscribed within two resurrections, beginning at the iudgement of* Antichrist, *as the morning of that day, and continuing during the space of* 1000 *yeeres granted to* new Ierusalem, *(the Spouse of* Christ) *upon this* Earth, *till the universall resurrection and iudgement of all the dead, when the wicked shall be cast into* Hell *to be tormented for ever, and the* Saints *translated into* Heaven, *to live with* Christ *for ever.*

FINIS.

Errata in the latter part of this Booke.

Page	line.	Erat.	Corrected.
3.	l. 13.	as measuring	is measuring
7.	l. 3.		cap. 6. Of 2. 1ost.
19.	l. 6.	that may	that they may
22.	l. 31.	to the Saint	to the sift
24.	l. 30	That tenth	That this tenth
39.	l. 33.	with her childe	her childe
56.	l. 37.	a few dayes.	a few dayes together.
65.	l. 19.	that the Romane	that that Roman
75.	l. 11.	twelve virgins	twelve being eminent as well in the company of virgins
81.	l. 27.	nation	notion
94.	l. 16.	other drug	other bitter drug
96.	l. 12.	the ruine	the crime
122.	l. 34.	for many	of many
225.	18. adde in marg.	2 Thess. 2. 8. against line 28. adde Dan. 2. 35.	
231.	l. 29. and 30. r.	שני אלפים תורה	

¶ 139. in the marg. over against l. 27. put. lib. 11. c. 1.